THE GREAT ASSIZE: OR, Day of Jubilee,

IN

Which we must make a General Account of all our Actions before Almighty God.

Delivered in Four *Sermons* upon the XX. *Chap.* of the *Revelations*; plainly shewing the Happy State of the Godly, and the Woful Condition of the Wicked.

Whereunto is annexed two Sermons upon the First Chapter of the *Canticles*, Verſ 6, 7. By the Author *Samuel Smith*, Miniſter of the Word.

The Two and Fortieth Impreſſion.

Matth. 12. 36. *I ſay unto you, that every idle word that Men ſhall ſpeak, they ſhall give an Account thereof at the day of Judgment.*

LONDON:

Printed for *M. Wotton*, at the *Three Daggers* in *Fleet-ſtreet*, near the *Temple-Gate*; and *George Conyers*, at the *King* in *Little-Britain*. 1708. Price 1 s.

Readers,

YOU are desired to take Notice of a sham Book lately Published, in Imitation of this, call'd, *The Last Great Assize: or, Day of Judgment*, &c. And to make it pass for the right Book, hath immitated the Picture as well as the Title; Now this is to give Notice, That it is only a Paultry Counterfeit of this Book, (wrote by a Ballad-Maker.) That the Buyers may not be Cheated, nor the true Proprietors Injured, the right *Great Assize* is only Printed for *M. Wotton* and *George Conyers*. Where may be had these Books following, written by the same Author, *Samuel Smith*.

1. David's *Repentance.*
2. David's *Blessed Man.*
3. Noah's *Dove.*
4. *Christ's Preparation for his own Death.*
5. *A Christian's Task.*
6. *The chief Shepherd.*
7. Moses's *Prayer and Position on the* 119 *Psalm.*
8. *The Great Assize.*

TO THE
Christian Reader.

Grace and *Peace* from Jesus Christ the Prince of *Peace*.

Courteous Reader,

I *Present here unto thy View, the Fourth public Fruit of my Ministry, wherein I have endeavoured, that those, especially mine own Hearers, (those Religious People and Inhabitants of* Prittlewel *in* Essex, *whom I love with my Heart) might a second time take Notice of these my Exercises, that in Public I delivered unto them.* The Night cometh when no Man can Work: *Therefore it stands us all in hand, both Minister and People to esteem of time as the most precious thing in the World, and the rather because we know not how soon we shall be called to an Account of our Works. Many have had (many time) good Purposes of Heart to cleave unto the Lord, that have been prevented by death, for want of timely Repentance. It shall then be our Wisdom,* To agree with our

adversary while we are in the way with him; *for if we are but once arrested with death*, we shall be sure to pay the utmost farthing. *Use this as a help unto thee, to better thee in the Performance of that duty which concerns thee so nearly*, That thou mayest one Day give an Account of thy Works. *If thou reap any Benefit by it, give the Praise unto God*, from whom every good and perfect Work proceedeth: *For God is a Spirit, and they that Worship him, must Worship him in Spirit and Truth. And help me in my Prayers, which I shall take as a full recompence of my Labours, and be encourag'd to spend some Hours more in the like Duties, for thy Good: And in the mean time remain,*

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Thine in the Common
Saviour,

Samuel Smith,

THE

THE GREAT ASSIZE.

The First SERMON.

Rev. 20. 11, 12, 13, 14, 15.

11. *And I saw a great white Throne, and him that sat on it, from whose Face the Earth and the Heaven fled away, and there was found no place for them.*

12. *And I saw the dead, small and great, stand before God, and the Books were opened: And another Book was opened, which is the Book of Life: And the dead were judged out of those things which were written in the Books, according to their Works.*

13. *And the Sea gave up the dead which were in it, and Death and Hell delivered up the Dead which were in them: And they were Judged every Man according to their Works.*

14. *And Death and Hell were cast into the Lake of Fire; this is the Second Death.*

15. *And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.*

HAving spoken (not long since) of the coming of Christ unto his Garden, or into his Church, and of his kind and princely offer unto us, suing for entertainment at our Hands being his first coming unto us here in this miserable Vale of Tears; I thought it very necessary to speak something of his Second coming, that

thoſe that will not be moved with the former coming of him, which was in meer Love to Mankind, might be terrified and aſtoniſhed with the latter, who though he defers his coming (as ſome think) having leaden Feet, becauſe he expects amendment, ſhall then aſſuredly find that he hath iron Hands; Who firſt came to be a Saviour to all them that believe in him, now comes to be Judge, who will not be blinded nor bribed either with preſent Money, nor yet with future hope of Reward.

The Sum of the Scripture.

To which purpoſe I have made choice of this place of Scripture, in which this matter (as you ſee) is at large deſcribed, with many neceſſary Circumſtances, moſt needful to be known, and learned of every one of us. For here the ſecond coming of Chriſt is revealed to St. *John* in a Viſion from Heaven, even in that manner in which the Lord Jeſus himſelf will come at the laſt Day. For theſe five Verſes contain in them a lively and Heavenly Deſcription of the Second coming of our Saviour Chriſt to Judgment, with all the Circumſtances belonging to the ſame.

The Parts of the Text.

Firſt, I will ſhew you who it was that writ this Book, called the *Apocalyps*, or the *Revelation* of St. *John* the *Evangeliſt*, which our Text now treats on; and then where he writ it. Firſt his Name was *John*, which Name in the Original, ſignifies *Gracious*. Secondly, The time when it was written; and that was when he

he was baniſhed, for the Teſtimony of Chriſt. Thirdly, the place where he was exiled and baniſhed to; and that was to an Iſle call'd *Patmos*, a remote place, and moſt fitting for ſo high Contemplation, and the more to be free from worldly Thoughts. Fourthly, By whom he was baniſhed, and that was by the Emperor *Domitian*, who was then Elected by the whole Senate or Council to be their Head. Now this *John* was a Diſciple of Chriſt, and one whom he loved; he followed Chriſt whereſoever he went: *Peter* only went with his Maſter to the Judgment-Hall, this *John* went with him both to the Judgment-Hall, and alſo to the Croſs, and never left him till he had laid him in his Sepulchre. Upon the Croſs, Chriſt commended the care of his Mother unto the Author of theſe Words, which is *John*, and was in theſe words expreſſed, *Behold thy Mother.*

This Saint *John* was one of the three which went always with Chriſt, Chriſt had but three Diſciples with him in the Garden, and this *John* was one; Chriſt had but three Diſciples that went with him before *Pilate*, and this *John* was one. At the Marriage of *Cana* in *Galilee*, there went but three Diſciples, and this *John* was one. This *John* was he that leaned on Chriſt's Breaſt at Supper, and asked him many queſtions, *John* always juſtified himſelf to be Chriſt's Diſciple; for in theſe Words he expreſſed himſelf to be of Chriſt's Flock, and his Diſciple. I *John*, a

Brother of yours in Tribulation and Affliction.

And ſo I have now done with the Explanation of the Party which wrote theſe words which now I have read unto you in our Text.

1. *The Perſon of the Judge.*

And firſt, if you would know with what Majeſty, Power, Integrity, Severity and Terror, this great Judge will come, you may ſee the Perſon of the Judge deſcribed in the firſt Verſe of this preſent Text.

Secondly, if you would underſtand what Perſons muſt be cited and ſummoned, who muſt appear, St. *John* ſaith here, *He ſaw the dead, both great and ſmall ſtand before the Judge:* All that are, that ever have been, or ſhall be unto the end of the World, ſhall be gathered together, and appear before the Throne of Chriſt.

Thirdly, If you deſire to be inſtructed after what manner Chriſt Jeſus will proceed in Judgment? What ſhall be the Evidences and the Witneſſes? What Jury ſhall paſs upon every Man and Woman? The Holy Ghoſt tells us, that *Book ſhall be opened*, that God will Judge every Man by his own Conſcience; for that ſhall give Evidence either for, or againſt him; either to excuſe, or accuſe in that Day, either to ſtand or fall.

4. *The iſſue of the Judgment.*

Fourthly and Laſtly, if you would know what ſhall be the final end of all Men, you may here perceive that they whoſe Names are written in the Book of Life, ſhall be Bleſſed; but Death and Hell, and Satan, and all un-

ungodly Persons shall be cast into the Lake of Fire and Brimstone for evermore; which is the second Death.

Now having seen the meaning of the Text, let us come to speak to the several Points one by one, in order. And the God of all Order so open our Hearts, that we may hear and Understand his Will, that our sinful Souls may be saved in the Day of our Lord Jesus.

I saw a great White Throne, &c.

THis Verse contains in it a notable Description of the Judge himself. And whereas St. *John* said, *He saw a great White Throne*: That is, Christ Jesus revealed to him in a Vision, the manner of his Second coming to Judgment; and withal commanded him to write in a Book, for the Comfort and Instruction of his Church and People for evermore.

Doct. Here then we may observe the great care and love of Jesus Christ towards his poor Church and People, that he would not have them ignorant of his Second coming to Judgment: But he doth make it known to his Disciple *John*, and bids him Record it in the Book of God, that so no Man might be ignorant of it, but rather prepare himself by true Repentance to meet the Lord in the Clouds.

Knowledge of the last Judgment necessary.

Doct. Surely the Knowledge of Christ's coming to Judgment is most necessary, being now so near at hand, for it was thought of and looked for in *David*'s time, much more must we

expect it in these our sinful Days, When we are divided among our selves, at difference in the Church, and such a rent made in the seamless Coat of Christ: What can we expect less than that the Day drawing very nigh, which our Saviour foretold, that there should be Dissentions and Differences among Nations, Wars abroad, Rumours of Wars at home, and such Policy and Tricks used to deceive Men, and all for their own ends, and under the Colour of Religion, as, if it were possible to Deceive even the very Elect? Where the Sabbath is so much Prophaned and neglected on all sides; which Day, God himself hath set apart for Praying and hearing his Holy Word? It is a Day for Praying, and not for Playing; It is not a Day for bodily Recreations, nor sport, but to Converse with God in Holy Duties; but it is too much abused with Sports and other May-games, which God forgive us for Christ's Sake: And therefore this Doctrine of Eternal Judgment was one of those six Principles that were taught in the Primitive Church by the Apostles themselves, as one of the most necessary Points to be known of a Christian. There is not one Truth in the Scriptures more urged both in the Old and New Testament, than this of the last Judgment, as a Doctrine that above all other is most effectual to awaken Men out of their deep Security, to work Mens Hearts to a reverent Fear and Awe of that Majesty, before whom they must one Day appear to give up their last

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Account. See the effects of this in *Paul*, who *knowing the terror of the Lord*, 2 Cor. 5. 11. How did this provoke him and others to a reverence and fear of that dreadful Majeſty? When in the 24th of the *Acts*, Verſe 25. St. *Paul* Preached unto *Felix* of Righteouſneſs, Temperance, and Judgment to come, his Knees ſmote together and he trembled. See this likewiſe in the Prophet *Habakkuk*, who when he heard of the Judgment to come, ſaith, *My Belly trembled, and my lips quivered at the Voice, and rottenneſs entred into my Bones*, Hab. 3. 16. See this alſo in *David* himſelf: *My fleſh trembleth for fear of thee, and I am afraid of thy Judgments*, Pſal. 119. 120. See this likewiſe in *Noah*, of whom it is recorded, that when the Lord had forewarned him of the Judgment that was to come, albeit it was not nigh, but an hundred and twenty Years to come, yet he was moved with the Reverence of that God, which had threatned that Judgment, and was willing to uſe Obedience in that Duty required in framing the Ark. And as St. *Auſtin* ſaith, every knock that was given upon the Ark by *Noah*, was as ſo many warning-pieces to the Old World.

And what Doctrine can be more needful for theſe times wherein we live, upon whom the ends of the World is come, and every Man ſo forgetful of it? yea the Ignorance and want of due conſideration of this Day of Judgment, the Scriptures make the Ground indeed of all ſin: for in the Days of *Noah*, *they eat, they drank, they were married and given in marriage, they planted,*

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they builded, never dreaming of the Judgment that was so nigh at hand, until the day came upon them as a snare. See this likewise in those foolish Virgins that slumbred and slept, and provided not their Oyl of Faith in their Lamps, for the coming of the Bridegroom. And what was the cau[illegible] why that evil Servant in the Gospel fell to eating and drinking, and beating his Fellow-Servants, but that he put from him the Thoughts of the Return of his Master?

Oh, how should the Consideration of this cause every Man to fit and prepare himself for this Judgment, that he may be able to stand before the Son of Man!

Now there are two things principally that hinder this Preparation in God's Children for this Day.

The First, Security, or careless putting off this Day of Account, that the Master will not come yet, and that they have yet time enough to provide for their reckoning and account, yet let me tell you, we can call no time ours, but this present time: For who knows whether he shall behold the light of the next Day, yea, or no; And as St. *Austin* saith, the Day of Death is not known, therefore every Day and every Hour in the Day, we must Labour to repent and prepare our selves, and to observe and look for this sudden Change; for who knows how soon he may have his Mutation, which every Man is subject unto by Nature, although for a time they give themselves to all manner of Dissoluteness and Prophaneness? And there-

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fore it is high time to hearken unto the Word of God: While the Gospel is so plentifully Preached amongst us, and now while he calleth and knocketh at the Doors of our Hearts, and would gladly be entertained; for, saith he, *If any Man will hear my Voice, and open the Door, I will come in, and sup with him, and he with me.* Christ makes a Proclamation of his Love, whosoever he be, whether *Jew* or *Gentile*, he shall be received; and therefore let us take this present time while we have it; for time and tide will stay for none; the time past we cannot call back again, it is irrecoverable; the time to come is full of uncertainty; for we may be cut off suddenly, as *Herod* was. And therefore it is good that we make our Calling and Election sure, and labour with the Apostle to work out our Salvation with Fear and Trembling, and not to lie in Security, which is the first hindrance, in that we do not meditate on the Day of Death. *For after Death there is no repentance*; let us not think that God hath leaden Feet, because he is slow in coming, lest when he cometh, we find he hath Iron Hands.

Now the second hindrance that keeps Men from the thoughts of this Judgment to come is the care of this present Life, and the immoderate love of the World, men's present Felicity doth so affect them, that they will not think of another life; whereas did Men consider, that even this Night their Souls might be taken from them, *Luke* 12. 19 how would they Husband time, making it their chief care to make their recon-

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ing streight against the day of reckoning come, which no man can tell how soon.

Such was the careless thought of the Rich man in the Gospel, which sung that lullaby to his soul: *Soul thou hast much goods laid up for many years, take thine ease eat drink and be merry*: But what became of him? The Text saith, *The Lord demanded his Soul, and that very same night following, his Soul was taken away from him*, and his goods then might be any bodies: Some God takes away because the World is not worthy of them; some again, because they are not good Stewards, and they are not worthy of the World: Such as *Ahab*, *Agag* and *Herod*; for being vile and ungodly men, they did not live out half their days. Again, God took up *Elijah*, and wrapt him into the third Heaven: He likewise cut off *Josias*, for his soul pleased God; and therefore God made haste to take him away from the evil to come, and the iniquity of the World, which then was great. Let us well consider and weigh with our selves what our deserts are, and examine our consciences whether there be any reason why God should spare us and deal so severely with other Nations, surely it is because he hopes and daily expects that we should bring forth some fruit in our Lives and conversations: which if we do not, then must we expect the same measure to be meeten to us, as he hath done to others. Some God punishes, as we see in this life, which should be an example to us that live in it, for

1 *Kings* 16. 30.
1 *Sam.* 15. 33.
Acts 12. 23.

to

to amend our lives; some he lets alone, as he did *Pharaoh*, for a little time, others to the day of Judgment: And therefore let us not slumber in our own security, tho' we have strength, health, riches, and all that the World can afford us, but labour rather to abandon it, and apply our selves to Heaven and Heavenly meditations, and leave the World as our inheritance; as *Sheba* Queen of the South did, who left all, and came from the furthermost parts of the World, to hear the Wisdom of *Solomon*, and if we will not hear his Voice, but stop our ears at his Preaching, we must then expect our punishment due unto us, and with the Jews to be forsaken, and left as Vagabonds wandring up and down, or like Sheep having no Shepherd; and after this life, have our torments with the wicked in Hell-fire; so much for security.

1. *Great Throne described by two properties.*

Doct. 2. *Christ's comming with great Glory.*

Now concerning the Vision, St. *John saw a great White Throne*; he saw a Throne set, and this Throne is described by two properties: First, a *Great Throne*: Secondly a *White Throne*. The first shews the wonderful *Might*, *Majesty*, and *Power* of the Judge. The second shews the *Purity*, *Integrity* and *Uprightness* of the Judge, and both set out unto us the wonderful Majesty and Power, in which the Lord Jesus shall come and appear at the time of his second coming, when he shall *sit upon the Throne of his Glory*. And then shall we see the Son of Man, coming in the Clouds: (which is from *Heaven*) *with*

Power

Power and great Glory. Mat. 24. 30. Glorious shall the Lord Jesus be at that day, not only in his own Person and Attendants, being accompanied with all his Holy Angels, and blessed Martyrs in their bright array; but also in the administration of Justice and Judgment, in respect of the Glory he will bestow upon the Godly; for now he shall come to be *glorified in his Saints, and made marvelous in them that believe:* 2 *Thes.* 1. 10. So for the administration of Justice against the wicked, upon whom he shall now get himself a greater name than he did upon *Pharaoh* and his Host, who now beholding the terror of the Lord *shall cry to the Mountains to fall upon them, and the Hills to cover them and hide them from his presence, whom they are not able to endure Rev.* 6. 16. But it is not the Multitude of People and Nations which shall then appear, can hide them or their sins from this Judge.

The Scripture sets out the Majesty, and Glory of the Son of God at his second appearing, in divers particulars: First that he shall come, *and all his Holy Angels with him.* Secondly, *That he shall come with Power and great Glory. Mat.* 24. 30. Thirdly, *That he shall come in the Clouds*, which shall be as a fiery Chariot, to carry him with admirable swiftness. Fourthly, by his Herald and Arch-Angel, making the way by the sound of a Trumpet, which dust and ashes shall hear: I mean the dead bodies of men turned to dust and ashes, shall now arise and come to Judgment. Yea, such shall be the Glory of his coming at this time, *that the very Heavens shall*

be shaken, and shall pass away with a noise, and the very Elements shall melt with heat, 2 *Pet.* 3. 10. Consider we but the Glory of Earthly Princes, going unto their Parliaments to make laws: or of their Judges, when they go to put the same in Execution against Malefactors, with what Majesty, Pomp and Glory! How are they attended! How are they reverenced and honoured! All these are far short in comparison of the Excellency, Majesty, and Glory, wherewith the Lord Jesus the Judge of all the World shall come and appear at that day.

Use 1. *Shews the difference betwixt Christ's first and second coming.*

Herein then we may perceive a manifold difference between Christ's coming in the flesh, to be a Mediator and Redeemer, and his second coming to Judgment. His first coming was in Meekness, Love, and great Humility, for he was laid in a Manger between two Beasts, an Ox and an Ass: And as a learned Father doth interpret it, as it were between a *Jew* and a *Gentile*. And we may read that Christ saith: *The Foxes have holes, and the Birds have nests, but the Son of Man hath not where to lay his head.* Where he confesseth himself to be the Son of Man, which was his Meekness, and then his humility and Love, in that he had no where to lay his head. Our sins caused all this, and more than all this, for he was wounded for our transgressions, and our sins were the main cause of putting Christ to death. The *Jews* thought once crucifying had been enough, but we daily crucify

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the Lord of Life again by our Oaths in breaking his Commandments, and in polluting his Sabbaths, which will make our reckoning greater at his second coming, which will be to Judgment. Therefore let every one who reads these words, have a care to do well, and cease to be what they have been, and deny and go out of our selves that we may entertain this new man Christ Jesus, and say with holy *David*, *Psal.* 51. 10. *Create in me, O God, a clean heart, and renew a right spirit within me*, so that they may appear blameless and spotless before him, having been cloathed with Robes of Christ's Righteousness, God doth not delight in the death of any sinner. Christ is now a Mediator, and hereafter will be our Judge. *Moses* was God's Oracle, and did deliver God's Will to the People; he went between God and the Children of *Israel*, as Christ hath done between his Father, and us sinful men, and as *Moses* and *Aaron* pleaded for the Children of *Israel* unto God, and desired rather to be blotted out of the Book of Life, than that they should perish; so likewise hath Christ pleaded with God, and hath bought us with his gracious Blood and Life, which he willingly laid down for our sakes; and as *Moses* led the Children of *Israel* thro' the *Red Sea*, even so hath Christ led us thro' the *Red Sea* of his Blood, which is a full satisfaction for all such as truly repent of their sins. And so much by the way to shew unto you the humility and great love which our blessed Saviour bore to Mankind, at his first coming to us in the flesh;

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For he so loved us, that he laid down his life for our sakes; and shall we be so ungrateful, as not to love him again, and give him thanks? O let us not be so ungrateful; for Ingratitude St. *Ambrose* calls the Devil's spunge, wherewith he wipes out God's Love and Mercy; But his second coming shall be with Majesty, Power and great Glory. And let us here note that he cometh not alone, but with Majesty and Power, and bringeth ten thousand of his Saints and Angels to execute judgment upon all; Then he promised his Disciples which followed him, that they should sit upon 12 Thrones, judging the 12 Tribes of *Israel*; *David* in Psalm 57, saith, *The Lord cometh to Judge the World.* St. *John* likewise in his 9th Chap. saith, *The Father judgeth no man, but hath committed all Judgment to his Son*, which is the second Person in the Trinity, it is he that must pronounce this sentence, tho' the whole Trinity agree in the same condemnation: Where it is plain, that Christ Jesus is the Judge of the whole World. And surely it makes much for the comfort of God's poor Children, tho' here they be in want and misery, yet they shall be made partakers of this Glory of their Head Christ Jesus.

Use 3. Secondly, it serves to astonish all hard-hearted sinners, who contemn Christ and his poor Members: Christ will at last manifest his Power in their just Condemnation: such as will not stoop unto him, that he might reign over them by the Scepter of his Word, and hear that still voice of his in the Ministry of the same,

shall

shall be never able to abide the brightness of his coming, but shall hear that terrible Voice of his when he shall exalt himself in Judgment, to the everlasting confusion of his Enemies.

Seeing the Person of the Judge is of such endless Power and Glory, of such wonderful Might and Majesty, this must humble all men when they come to stand in the presence of so great a Person, as we do when we come to hear the Word preached, and taught to receive the Holy Sacrament. For when the Word is Preached, God speaks to us; and when we pray, we speak to God; and how dare we then be so bold, to sleep in his presence, talk, or use any unreverent gesture? If we were to come into the presence of an earthly Prince, how careful and circumspectly would we behave our selves, to do nothing unbeseeming the presence of so great a Person? This is the great care of men, when they come into the presence of an earthly Judge, to put off their Hats, and to shew all tokens of reverence, and it is a wonder to see how unreverently men and women come into the presence of the ever-living and most High God, into the presence of the Great Judge of Heaven and Earth, the King of Kings, and Lord of Lords. When we come to pray, or to sing Psalms unto God, how unreverent are some, Would any man be so in the sight of an Earthly Judge, or a mortal Prince? Surely, then unreverent Behaviour ought to be avoided, either when we speak unto God by Prayer, or when God speaketh unto us in his Word.

And

And last of all, this may serve for matter of singular comfort and consolation unto the godly, that Christ shall appear thus gloriously in judgment. For this assures them, that they shall participate of the same Glory with their Head: for this great Judge shall say unto them, *Come ye blessed*: They shall both with Body and Soul receive a glorious Kingdom, and a beautiful Crown from the hands of the Lord, and with his right-hand shall he cover them, and with his Arm shall he protect them. It is a day of refreshing, when all tears shall be wiped away from our eyes, sorrow shall cease, and we and all penitent sinners shall live and reign with the Lamb for ever. Indeed, now God's Church is many times black and deformed thro' affliction, it shews many times without any appearance of any excellency or beauty at all: The World sees no Glory at all in them; no, they many times perceive not their own happy condition; But now, when Christ shall appear thus glorified, they shall then appear with him in Glory. Let us then (my brethren) walk by Faith, and not by sight; not minding so much what we are, but rather what we shall be, when the day of refreshing shall come; God tells us plainly, that he is a jealous God, and if he be jealous of us, let us be jealous of our selves, and suspect our selves. *For if we judge our selves we shall not be judged.*

White Throne. Doct. 2. *The integrity of Christ's Judgment.*

SEcondly, this Throne of Christ Jesus is called a *White Throne*, now this *White Throne* betokeneth Purity, Beauty, Sincerity, and Integrity; and therefore sheweth that Christ Jesus, the Judge of the whole World, will judge all Causes and all Persons uprightly, sincerely, and justly, no cruelty, nor injustice, nor wrong will he do to any creature, but will proceed most sincerely with all integrity, for our Conscience will testify either for us, or against us. Indeed, Judgment in this World often swerveth greatly; sometimes the Judge is not able to search the depth of the Cause; sometimes for fear he dareth not to do justice; sometimes for favour he is with-holden; sometimes bribes blind his eyes, and prevent the right sentence. But it shall not be so with this Judge of the whole World; He that is *Verus Judex & Justus, the true and righteous Judge*; His sentence is a righteous sentence, he will judge according to Truth; he is able to find out any Cause, and will examine to the bottom; he fears no man's person, he will not be moved with favour to conceal the truth; and as for Rewards, he contemns them all, it is far from him to deal unjustly, therefore no doubt he will proceed according to justice. Nor is he like to these our earthly Judges who are called to judge; but he comes of his own Power, and Authority to be avenged, and give sentence to all those that

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in their life time had forgotten God.

We know that the judgment of God is according to Truth, Rom. 2. 2. saith the Apostle again, *Thy Throne, O God, is for ever, the Scepter of thy Kingdom is a righteous Scepter, thou lovest Righteousness, and hatest Iniquity.* Heb. 1. 8. And this is to be referred to that of the Prophet *Daniel*, who saith, *Dan. 7. 9. that this Judge shall sit upon a great White Throne.* Therein alluding to the very Throne of *Solomon*, but infinitely more Glorious, which place of *Daniel* and this of St. *John*, doth betoken the uprightness, purity, and integrity of the Judge and of his Judgment, *When every secret thing shall be brought to Judgment* (as *Solomon* saith) *Eccl.* 12. 14. *and when he shall lighten all things that are hid in darkness, and make the counsels of all their hearts manifest*: When there shall be no bribing of Justice, pleading of Lawyers, or salving up of bad causes with silver and gold; nor sanctuaries or priviledged places to fly unto for succour: But every person must now receive according to his works, and therefore woe now unto the Hypocrite, woe now unto the Murderer and shedder of blood, woe now unto all hard-hearted and impenitent sinners, that can now in this life shift off justice, and escape the judgment of men, that break the net and escape, and none dare to control them. What will become of such at that day, when they shall stand naked before the Judge, before the Saints and Angels, yea, before all the World; and hear their Indictment read against them for the same? Is it such a

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ſhame to do penance only in a Congregation for one particular fault when the Puniſhment is inflicted upon a man for his amendment, when men ſhall pity this man and pray for him? Oh what terror will this be to all wicked and ungodly men and women in this day; when they ſhall now in the day be charged with all their ſins before this judge: before the Saints and Angels: yea, before all the World? Not for their amendment, for then it is too late, but to their utter confuſion when none ſhall pity them, no heart ſhall lament for them, but all ſhall rejoyce that have done well, at their righteous judgment.

Uſe 1. This ſerveth for the comfort of Gods people in this World. We ſee ſometimes the righteous Cauſe is trodden under foot; mens Lands and livings are detained and taken from them by unrighteous judges, and that under colour of Law. Well, let men have patience and know this, that there will come a day, wherein there ſhall be juſtice and true judgment done unto them. Here thy cauſe ſhall be heard, it ſhall be righted; for Chriſt Jeſus ſhall be the righteous Judge for the poor, the fatherleſs and widow.

Again, we ſee how thoſe which make conſcience of ſin, and are careful to hear the Word and to walk accordingly, are deſpiſed of the World. Well, let us learn to poſſeſs our ſouls with patience, for there will come a day of reckoning, when our righteous cauſe will be heard, and we ſhall have juſtice, but all the contemners

temners of the Lord Jeſus, and ſuch as have been Perſecutors of his poor members, ſhall feel the ſmart of it. What a comfort were this to a poor man, oppreſſed by Tyrants, having a long time lain under the vile aſperſion, as *Joſeph* reputed an Adulterer, and ſuffering impriſonment for the ſame, to have his oppreſſions come to light and to be delivered: to have his innocency known and be juſtified. *Lazarus* for ſuffering hunger, to have plenty; and *Dives* for his exceſs and riot, to have penury and want? O then what will the comfort of theſe be, that ſhall thus at that day before the Saints and Angels; yea, before all the world, be ſet free and at liberty from their oppreſſions and wrongs they have ſo long a time laid under; and cleared from thoſe cenſures and aſperſions, that by the graceleſs World have been laid upon them? What a comfort will it be when we ſhall hear the judge ſhall ſay unto us; *Well done thou good and faithful Servant, come enter into thy Maſter's joy!*

Uſe 2. 2*dly*, This may perſwade the Godly in their ſharpeſt ſufferings, and greateſt wrongs and injuries they can meet withal here in this World, to poſſeſs their Souls with patience, and take heed of Revenge: But rather commit all to Chriſt the righteous Judge that judgeth righteouſly: For the Lord ſaith, *Vengeance is mine and I will repay it:* The Lord will ſtrike home to them, and will revenge thee upon all thine enemies, above thy weak power. Obſerve we the rule concerning this Judgment-day:

When thou seest in the place of Judgment, wickedness: and iniquity in the place of Justice: Think in thy heart, surely GOD will judge the Just and Wicked, for there is a time for every Purpose and work. And again, *when thou seest oppression of the poor, and the defrauding of Judgement and Justice; be not astonished at the matter, for he that is higher than the highest regardeth it.*

There is nothing in all the World doth prove more certainly the Judgment-Day, than the Justice of the wicked World; for thus may we reason: Will the LORD thus certainly punish the Wicked, and recompence the Just? This being not always here in this life, certainly it must be at the day of Judgment. Thus reasons the Apostle St. *Paul*, shewing that the afflictions of the believing *Thessalonians* were an evident sign of Gods righteous Judgment, in which Judgment-day tribulations should be rendred to them that troubled them, and to them that now did suffer, rest should be given. Upon this very ground exhorteth St. *James* thus, *Be ye also patient, and settle your hearts, for the coming of the Lord draweth near.* As if he should have said, do not faint, neither be out of heart that ye are now oppressed by the men of this World, but wait the appointed time; as the Husbandman the weeks of the Harvest till the coming of the Lord be, until which time the full recompence of righteousness is neither given to the righteous nor the deserved Judgment rendred to the wicked.

Use 3. 3*dly*, This gives us to see the truth of *Solomon's*

Solomon's words: Prov. 11. 18. *The wicked worketh a deceitful work*, than the which, what greater deceit than to perſwade themſelves, that tho' they live after the fleſh, yet they ſhall not die; and that they may ſow iniquity, and yet look to reap happineſs; That men may deſpiſe God's bounty and grace, which he rendreth unto them in his Word, and yet look to taſte mercy after death, that they may all their life time walk the broad way that leadeth to deſtruction, and yet at the laſt arrive at the happy Port and Haven of Bliſs? whereas it is a moſt ſure and grounded truth of the Apoſtle, Gal. 6. 8. *He that ſoweth to the fleſh, ſhall of the fleſh reap corruption: But he that ſoweth to the Spirit ſhall of the Spirit reap life everlaſting*, Heb. 12. 14. And *without holineſs no man ſhall ſee God.*

Uſe 4. *4thly*, Seeing Chriſt Jeſus the Judge cometh thus with Might and Majeſty, not as a Saviour or Mediator, but as a Judge: it muſt admoniſh all men and women now to repent and turn to God in time of mercy: *To ſeek the Lord while he may be found, to call upon him while he is near* Iſa. 55. 6. Now while we live Chriſt Jeſus cometh unto us by his Miniſters, as a Saviour to ſave our Souls, in mercy to bring us unto repentance. He offers his free grace to all, for in Iſa. 32. 15. the Text ſaith, *I will pour out my Spirit upon you*; and if you will not have Veſſels of Faith to receive this Spirit it will then be a witneſs againſt us; For after this life, he will no more come as a Saviour, or a Mediator, but as a mighty Judge, full of

Mighty Power, and Glory. And therefore look how men die ſo ſhall the Judge find them.

If thou die in thy ſins and doſt not repent and ſeek for pardon at the hands of the Judge, while thou liveſt here, there is no hope of mercy after death, for how death leaveth thee, ſo ſhall Judgment find thee. *Cain* dyed many thouſand years ago, and *Judas* in their ſin, ſo ſhall the laſt day find them; for after death there is no Mercy but Juſtice and Judgment, when every man ſhall receive according to his works. How glad would *Dives* have been if he could have perſwaded *Abraham* to have ſent one from the dead, to his five Brethren to admoniſh them to repent? No ſaid *Abraham*, *they have Moſes and the Prophets if they will not hear them, nor believe them, they will not though one come from the dead, leave their wicked ways.*

Therefore while we have time, let us make uſe of it, and employ it to the beſt advantage.

And one ſitting thereon.

The perſon of the Judge deſcribed.

NOw who is this which ſat upon this *great white Throne*, you may ſee in *Revel.* 14. 14. *I ſaw a white Cloud, and one ſitting on it like the Son of Man, having on his head a Golden Crown, and in his hand a ſharp ſickle.*

Doct. 4. *Chriſt the Judge at the laſt day.*

So that we ſee that it is the Son of Man, even Chriſt Jeſus, God and Man, that ſhall be the Judge. And ſo doth St. *Matthew* call him, *Mat.* 25. 31. *When the Son of Man cometh in his Glo-*

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ry, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory. And again, he intitles him by the name of a King, *verse* 34, *Then shall the King say to them on his right-hand, Come ye blessed, &c.* This is taught by the Apostle, 2 *Cor.* 5. 10. *We must all appear before the Judgment-seat of Christ.* And again, *John* 5. 22. *The Father Judgeth no man, but hath committed all Judgment to the Son.* Not that the First Person in the Trinity, or the Third is excluded from his Judgment, but appropriating his Judgment to the Second Person, the Lord Jesus Christ who in a visible form, according to his humanity, shall execute the last judgment upon all flesh.

Quest. But how is it said, 1 Cor. 6. 2. *That the Saints shall judge the world? Answ.* That place of the Apostle, and the like is to be understood as *Assessors*, as such as shall give assent, or approve of the Judgment of that most Righteous Judge, to whom shall be given at the last day, that honour, to sit as Justices on the Bench by the Judge to approve of his righteous Judgment. Again, the Saints shall Judge the World, as members of the Head, which is the Judge,

Now the administration of the last judgment is laid upon the Son for divers respects. *Reason* 1, *Why Christ must be the Judge* First, in reguard that he was the person that was redeemer of the world, and was himself judged in and by the world? it is therefore expedient that he should shew the power and glory of that his humanity, he being Judge of the World.

Secondly in reguard of his Church, who have seen only his humility to their justification: so they may at last behold his power and glory at his second appearing to their glorification.

Thirdly, And Lastly, that in this last act of his, he might fully accomplish that his Kingly Office, and then *deliver the Kingdom to God the Father*: No more to rule and govern them by his Magistrates and ministers, as now he doth for the gathering together of his Saints, and to the perfecting of Gods Body: And to nourish and cherish them by his Word and Sacraments; since the Lord himself, the Lamb in the midst of the Throne shall be all these unto them.

True it is that our Saviour Christ is *King*, *Priest*, and *Prophet*; a true *Prophet* in whom was contained all the secrets, and whole Counsel of God; a true *High-Priest*, whose Sacrifice alone was able to put away the sins of the whole world; but when he comes on the *Throne of Majesty*, to judge the quick and the dead, he shall not come as a *Priest* or *Prophet*, for the Offices of Christ are finished. For his Prophetical Office, he hath sufficiently revealed the whole counsel of God his Father to his Church and People: First, by his holy Prophets, then by himself; after by his Apostles and ministers. And therefore seeing that this prophetical Office is finished, he calls not himself a *Prophet*, but a *King*. Again, Christ Jesus our *Priest*, having once for all offered up that propitiatory Sacrifice for the Sins of all the Elect; now this Office of a Priest is also finished, and the Sacrifice must be no more intreated and repeat-

repeated. But now he cometh as a King in all Majesty and Glory. For tho' his Prophetical and Priestly Office be accomplished yet his Princely office is not finished but shall in a special manner shew it self at that day, and Christ Jesus the Judge of quick and dead, shall manifest himself to be a King of all Nations, to Men and Angels. Now shall he shew himself to be a King of Kings, and Lord of Lords, full of Divine and Heavenly Glory. When our Saviour Jesus Christ lived on Earth, he came in misery, very poor, and lowly, then every base fellow, every sinful wretch durst mock him and spit in his face, *Herod*, *Pontius Pilate*, *Caiaphas*, and the rabble of the *Jews*, durst then use him at their pleasure. But now he shall come as a King full of Majesty and Glory, guarded an attended upon with many thousand of Heavenly Souldiers, even all his holy Angels; and then he will make *Herod* and *Pontius Pilate*, yea the greatest Kings and Monarchs to stoop, Nay, then all his Enemies shall *Tremble and quake*, *Zach.* 12. 10. and not dare to open their mouths against him, as the wicked and rebellious Crew did once, when they cryed, *Away with him, away with him, crucifie him, crucifie him*, when the third part (I dare say) did not understand what he was accused for; but they the oftner cryed, *Crucifie him*, when the Judge could not find him any way guilty; but if it were not so, *his blood*, say they, *light upon us and our Children*. Which I think it hath done, for they are utterly depopulated, and are as Vagabonds on the face of the Earth. These were

that faithless Generation of the *Jews*, which when they shall behold him whom they have crucified, to become their Judge, and have that power with him, and shall see his side and his hands which the nails and spear pierced: What then will they do? What then can they expect? even that fearful sentence, *Go ye cursed into everlasting fire with the unbelievers, where is nothing but weeping and wailing, and gnashing of teeth.*

This may serve then in the first place for matter of singular comfort and consolation unto the Godly, who may rejoyce in this, that Christ their Saviour and redeemer shall be their Judge; they need not fear the Judge nor any hard sentence that he will pronounce against them at that day; since the Judge is their Saviour, their Redeemer, their Brother, their own flesh; yea their own Head. The consideration of this made *Job* to hold up his head, and in the midst of all miseries to receive some hope: *I know that my Redeemer liveth. Go tell my brethren* (saith Christ) *that I am risen again:* Words of joy and comfort a *Redeemer*, a *Brother*: Why should the godly fear, when they are to deal with such a One? What Wife would fear her loving Husband to hear and to judge her Cause? She need not doubt, but that the matter will go well with her: Her most dear loving Husband shall both hear and judge and avenge her Cause. Let all Gods People then comfort themselves in this the consideration of their Judge: It was he that was judged for thee on earth, and Redeemed thee with his own Blood, and hath ever since made intercession

ceſſion to God for thee, that is to be thy Judge.

Uſe 2. 2*dly*, What ground of terror may this be to all wicked ſinners that live in ſin, to ſee him come in that wonderfull Majeſty to be the Judge, whom they have condemned, whoſe members they have perſecuted and whoſe word and Goſpel they have not regarded, but trodden under foot? For he ſhall come with a ſharp two-edged ſword to cut them in pieces, and a conſuming fire to burn up all ungodly ſinners. *Heb.* 12. 29. Surely the conſideration of this, that Chriſt ſhall be the Judge, may daunt the hearts, and ſtrike terror into the ſouls of all wicked men; *They ſhall ſee him whom they have pierced*, ſaith the Prophet, even him againſt whom all their villanies have been committed. What a fearful ſentence may ſuch expect from Chriſt at that day. Here is a Judge that will judge righteouſly, from whom there is none to appeal to; and becauſe it is he whom they have rejected, condemned and deſpiſed; him whom they would in no wiſe ſuffer to rule and reign over them: What can ſuch look for, but Condemnation, and to be caſt into utter Darkneſs.

Oh conſider this betimes, ye that put from you the thoughts of this Judge, and of this Judgment; for as a ſnare it ſhall come one day upon all that are on the earth; take heed of abuſing his patience any longer: Why ſhouldeſt thou thus treaſure up to thy ſelf wrath againſt the day of wrath? Thou thinkeſt it will go hard with *Cain*, *Pharoah*, *Pilate*, and *Judas*, at that day; and why not with thee, if thou remaineſt

disobedient and trampleſt under foot the Lord Jeſus that is now offered unto thee in his Goſpel? For this let us be aſſured of, that if we draw our love and obedience from God, he will withdraw his bleſſing from us.

From whoſe Face fled, &c.

Severity of the Judge deſcribed.

IN the deſcription of the Judge it is further added, that from the face of this Judge, both the *Heavens and the Earth fled away.* And this doth ſhew the wonderful ſeverity of this great Judge of Heaven and Earth. we know that men fly from thoſe things they fear and dread: So here the Heaven and Earth do fear the glorious preſence of Jeſus Chriſt, the great Judge of the whole World, and ſeek to hide themſelves that they may not appear before them This flying of the Earth and Heaven, hiding themſelves that they dare not appear in the preſence of Chriſt; doth ſhew the wonderful Majeſty and great ſeverity and terror of Chriſt Jeſus the Judge.

Object. But the Heavens and the Earth are void of ſence; they are great and glorious Creatures Again, they be very goodly and beautiful Creatures. Beſides all this, they never committed any ſin: How cometh to paſs then, that they ſhall fly and hide themſelves from the preſence of the Son of God?

Anſwer, They never ſinned indeed, but yet the ſin of man is of that force, that it hath infected both the Earth we tread on, and the Heavens over

over our heads, yea, all creatures for mans sin are subject to vanity. Rom. 8. 20 Oh then see how odious a thing sin is in the sight of Almighty God; what a vile thing, that the contagion and infection thereof, should hurt and infect the whole heavens, and make them that they dare not abide the glorious presence of God their Creator? O should we not abhor sin as the vilest thing in the world? We are afraid of the Plague, because it infecteth and killeth mens bodies: but the Plague of sin is a thousand times more to be abhorred and fled from, seeing it poysons and infects both body and soul; and is so contagious, that the Creature is afraid to behold the face of the Son of God: for in that day the Sun shall be dark, and the Moon shall be turned into Blood. This is that which is able to turn a wicked man from his sinful ways, and return unto God: The remembrance of this day of Judgment, and of our sins which cause it, should make them be wary how they miss-spend their time in vain and idle thoughts. This kept holy *David* so much in awe; when he heard of the punishment due to him for his sins, he presently repented him of the evil, and the Lord forgave him. Likewise in the 112 *Psalm*, saith he, *I have feared thy Judgments, thy Judgments were always in my sight*. It is a fearful thing to lye in sin, and it is a fearful thing to fall into the hands of the ever-living Lord, for he is a consuming fire; yet if we will confess our sins, he will as soon forget and forgive them. God is not like a Marshal of a Field, nothing but pre-

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sent death for every fault. No, he gives men warning before he strikes, and bids us repent and turn unto the Lord our God. He gave warning by *Jonah* to *Nineveh*; and tell them, *Yet forty days and Neneveh shall be destroyed*: The *Ninevites* presently repented and were converted the sound of *Jonah*'s words, caused not only the Subjects, but the very King of that great City, to come from his Throne of State, and to throw off his rich Robes, and put on Sack-cloath, and sit in ashes, with weeping, fasting, and great mourning; and if we be put in mind of our sins and still run on in our wickedness, we must expect the punishment which fell upon *Sodom* and *Gomorrah*; for if we neglect Gods favours, and cast them behind us, we must one day expect his punishments. We know that we have sinned, and that his wrath burneth as hot as fire, and shall we not seek to quench it by our tears of contrition: It is our own fault if we be consumed having so many fair proffers from Gods hands offered us. Shall Gods word move rocks and mountains, and shall not his word, nor his love, nor his threatnings move us to hearken to his Laws; Sin poysons all the inward parts and faculties of Man, and it is the only cause of all those judgments that will one day fall upon us; and that we must give an account of all our misdeeds before God, and all his holy Angels in Heaven, who cannot behold his Majesty but with dazzled eyes. And so much shall serve to shew how heinous a thing sin is.

Observ. Seeing both heaven and Earth shall

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fly and perish from before the glorious presence of Christ Jesus; nay, they shall burn with fire, as *Peter* saith, 2 *Pet.* 3. 10, 11. All our goodly houses, all our gold and silver, and costly apparel shall be burnt with fire. This may teach us moderation and sobriety in the use of Gods Creatures. What folly is it to spend all that a man hath, to build a stately House, and yet in the end it must be consumed with fire, and become nothing else but fuel for the fire.

Secondly, Seeing that Heaven and Earth, these great and glorious Creatures, these beautiful and excellent works of God's hands, which have no sense nor feeling, nor have sinned, shall fly before the Son of God, as being not able to endure his presence: Alas what shall wicked and hard-hearted sinners do? What shall become of the vile wretches of the World, which live and delight in sin? *Where shall the ungodly and sinners appear?* What will become of the blasphemers and adulterers; if the Heavens and the Earth, these great and amiable Creatures, which sin not, shall not be able to stand in his presence; then I say what will become of all prophane and ungodly sinners? Alas they shall be even at their wits end, not knowing in the World which way to turn them, nor where to fly for succour: Where shall they seek for refuge, when as the Judge himself is their Enemy? Who dares plead for them? Dare any Saint or Angel? No, no, no Saint nor Angel dares open his mouth to speak one word in their behalf: neirher can any creature

ture deliver them from the dreadful-vengeance of this terible Judge. What drowsineſs is in us? Nay, what careleſſneſs doth poſſeſs our minds, if we will ſtop our ears like the deaf Adder, at the preaching of God's Word, that is daily in our Land and every hour almoſt delivered amongſt us. Can we not remember? Are we choaked with the cares of this World? Is our memory ſo ſhort, or have we drank ſo much of the Cup of forgetfulneſs, that we cannot remember what our Saviour ſaith plainly, *Except ye repent, ye ſhall all periſh?*

The Scripture in divers places ſets out unto us the ſeverity of the Judge at the time of his coming, eſpecially againſt the wicked and hard-hearted ſinners, by that thunder that ſhall be heard from Heaven; by the voice of the Arch-Angel, as it were the Herald that ſhall go before Chriſt; by the ſound of a Trump: By the Judgment it ſelf that then ſhall paſs upon the wicked. *Mat.* 25. 41. *Go ye curſed into everlaſting fire prepared for the Devil and his Angels*, &c. By that fire that ſhall go before Jeſus Chriſt *Pſal.* 50. 3. *Our God ſhall come and ſhall not keep ſilence; a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him:* And again, 2 *Theſſ.* 1. 8. *He ſhall come in a flame of fire rendring vengeance*, &c. By that ſhame and contempt that ſhall light upon the ungodly in that day. *Dan.* 12 2. *And many of them which ſleep in the duſt of the Earth ſhall awake*, &c. *Some to ſhame, and perpetual contempt.* By the total diſcovery of all the evils they have committed

mitted, *Psal.* 50. 21. *These things hast thou done*, &c. By the pain and horror they suffer and undergo. *Tribulation, anguish and sorrow shall be upon every one that doth evil*, *Rom.* 2. 9. By the Companions the wicked shall have after this life, *Mat.* 25. 41. *Even the Devil and his Angels*, &c.

ver. 11. *And I saw the dead both great and small.*

THus you have heard the person of the Judge describ'd by his wonderful Majesty and power, wherewith he will come to judgment; and also by the great severity and terror that shall astonish both heaven and earth, and make them to fly before his presence.

Now in this verse, and that which followeth. is declared, who they be that shall appear before this great Judge, namely, *I saw the dead both great and small*, &c.

Secondly, The Evidences that shall be brought in, and that Witnesses shall be produced either to excuse or accuse, in these words, *And the Books were opened*, &c.

The persons that shall appear in Judgment. And I saw the dead both great and small, &c. Before we come to speak of the words, here a Question may arise, namely, How this can be true that St. *John* saith, *He saw the dead both great and small*; For we believe, that Jesus Christ shall judge both the quick and dead, not only the dead, but the living. And *Paul* saith, *We shall not die but be changed*, they that be living at his coming: then how doth this place agree with them, seeing

ſeeing St. *John* ſaith here, *He ſaw the dead.* Here is none ſpoken of but the dead, no mention of the living.

I Anſwer, St. *John* ſaith, That *He ſaw the dead*: Not that he ſaw not the living too; for he ſaw (no doubt) both quick and dead ſtand before God, but he ſpeaketh hear only of thoſe of whom their might be ſome doubt. For if the dead, and they which have been rotten for many thouſand years ſhall appear and ſtand before God: how can we think, that any of the living ſhall be wanting? If they which have been dead for ſix thouſand years, and turned to aſhes, ſhall be brought to Judgment, then (no doubt) they which be found living when Chriſt ſhall come to Judgment, ſhall appear before him likewiſe So then it is evident, that although St. *John* ſpeaketh here only of the dead, becauſe their might be moſt doubt of them: Yet he ſaw in a viſion all men both quick and dead ſtand and appear before the Judge and before his Throne.

I ſaw the dead, &c.

Doct. 4. Men ſhall be raiſed out of the duſt at laſt.

THE Inſtruction we are hence to learn, is that the bodies of men, howſoever turned to duſt and aſhes, ſhall one day be quickned, and raiſed up to Life again.

This is confeſſed by *Hannah* in her Song, 1 Sam. 2. 6. *The Lord killeth and maketh alive, bringeth down to the grave, and raiſeth up. I am ſure* (ſaith *Job*) *that my Redeemer liveth, and that*

that I shall stand the last day on the earth; and tho worms destroy my body, yet I shall see God in my flesh, Job. 19. 25. *So Esay, the dead shall arise, awake and sing ye that dwell in the earth.* Isa. 26. 19. So likewise you may read in the 37 of *Ezekiel,* (which I pray you read at leisure) how the Lord caused the Graves to open, and the bones to come together, and live: So that we see that the dead bodies of Gods Children do not perish, they are not cast away and lost when they die, but they shall rise again: they shall be purified, made glorious bodies, and shall stand in Christ's presence and see his glory.

We must not think the Antiquity of long lying in the Grave, can shelter us from the Resurrection which will be common and general. 'Tis not like an earthly Tryal, it is not the Stubble shall hide *Saul,* nor the grouud hide *Achan*'s sin: *Cain* shall rise with *Abel* Face to Face: *Herod* with *John* the Baptist, *Felix* with *Paul, Moses* with *Pharaoh*; and then who can deny that he hath done wickedly? our Consciences will accuse us, which we carry daily about us: The *Gentiles* shall rise up against the *Jews*; The Heavens shall bear witness against us for our cold Prayer, and the Creatures of the earth for our rebellious thoughts, and then our Consciences shall justify this to be true; then woe and sorrow, and wringing of hands, and no comfort can be afforded us, then would we give all that we were ever worth, to have but a Months time, or but a Weeks time, nay, but a Day or Hours time, or space to repent;

to

to make our reconciliation with God whom we have ſo offended.

And therefore let us not think that when Death cometh and ſeperateth the Soul from the Body, that then the Body doth periſh, and is caſt away: No, no, it ſhall riſe again, it is but laid in the Grave, as in a ſure Cheſt, and there is at eaſe, and lyeth aſleep, as on a bed of down: But when Chriſt Jeſus ſhall come to Judgment, it ſhall riſe again: For we muſt know, that every true Believer is made a member of Chriſt, and not only our Souls are united to Chriſt, but even our dead Bodies, when they be laid in the Grave, they ſhall ſtill remain the dear members of his myſtical Body, and therefore ſhall not periſh, but riſe again to glory. And for our further confirmation in this point of the Reſurrection, let us ſee how it is confirmed to us by teſtimonies of Holy Scripture; as that of *Daniel*; *They that ſleep in the duſt ſhall awake, ſome to everlaſting life, and ſome to everlaſting ſhame. Dan.* 12. 2.

And the Lord God by the Prophet *Hoſea*, doth make unto his Church this gracious promiſe, *Hoſ.* 13. 14. *I will redeem thee from the power of the Grave, I will deliver thee from Death: O Death, I will be thy death, O Grave, I will be thy deſtruction.* This is cleared by the Teſtimony of Jeſus Chriſt himſelf, *John* 5. 28, 29. *The hour ſhall come, in the which all that are in the graves ſhall hear his voice, and they ſhall come forth; and they which have done good, ſhall go unto the reſurrection of life, and they that have done*

done evil unto the resurrection of Condemnation.

This is taught by the Apostles of Jesus Christ in divers places of their Epistles. As 1 *Cor.* 15. 51. *Behold I shew you a Mystery, We shall not all sleep, but we shall all be changed, and that in the twinkling of an eye, at the sound of the last Trumpet:* And so forwards in the same Chapter, you may read, which will give you satisfaction about the resurrection of the dead. And as St. *Paul* further speaks, saying, *As by sin came death, and so by death comes life:* Likewise St. *Augustine* saith, *He that liveth well cannot be affraid to die, nor doubtful of his Resurrection.* And this is that which all of us confess and believe, as one of the most principal Articles of our Faith, *The Resurrection of the dead.* So that we may see it clear, that the godly and the wicked shall both arise, but the ends of their Resurrection are different; the one shall rise to life eternal, the other to perpetual shame and eternal destruction: So that howsoever it shall be a joyful day to the godly, that have the sting of death taken away from them through Christ's Death; yet the wicked shall have no benefit by it; and therefore to them it cannot properly be call'd a resurrection, no more than the taking of a Malefactor out of Prison to be excecuted can be called a delivery. But it shall be with the godly and wicked at that day as it was with *Pharaoh*'s Servants, *Gen.* 40. both of them were taken out of Prison, one of them to be restor'd to his office, to minister before the King, but the other to be executed and put

to

to a ſhameful death: even ſo it ſhall be with the godly and the wicked at the laſt day: both ſhall riſe out of their Graves as out of a Priſon, but the one to be ever with the Lord, miniſtring praiſes to him for evermore, the other to be baniſhed from his preſence, and caſt into everlaſting condemnation: For to them alone is the Reſurrection a benefit where remiſſion of ſins goes before as we are taught in the *Creed.*

Now there are many grounds for this truth, the main ground of all is the word of God; wherein we have a cloud of Teſtimonies clearing this Truth. The Viſion of *Ezekiel* when he ſaw the Field of dry bones: theſe received at God's commandment, fleſh, nerves, and life. *Ezek.* 37. 3. So *Paul*, 1 *Theſſ.* 4. 17. *We which are alive and remain till the coming of the Lord, ſhall not prevent them which are aſleep.* Chriſt himſelf hath undertaken this for his Church and Children. *John* 6. 39. *This is the Fathers Will that hath ſent me, that of all which he hath given me, I ſhould looſe nothing, but ſhould raiſe it up again at the laſt day.* And the Apoſtle St. *Paul* is bold to ſpeak peremptorily, *That this corruptible muſt put on incorruption, and this mortal muſt put on immortality*, as pointing indeed at his own body, 1 *Cor.* 15. 53.

And indeed the Scriptures are clear and plain for the confirmation of this Article of our Faith our Reſurrection from the dead, as may appear by all thoſe places here quoted, *Iſaih* 26 19. *John* 5. 28. 1 *Cor.* 15. 16. *Acts* 24. 15. *Daniel* 12. 2.

This muſt needs be a great comfort to God's Chil-

Children when we can say with *Job. Chap.* 19. 25. *I know that my Redeemer liveth, and that I shall see him with these eyes*: The same body for substance, tho' purged and cleansed from sin, yet the same for substance shall rise again: and these my eyes which have been careful to seek Christ Jesus, to behold his glory, to read his blessed word, to relieve the distressed members of Christ, that these my eyes shall see my blessed Redeemer, to my endless joy: and these mine ears which have been careful to hear thy holy word, to save my soul, then shall hear his sweet and blessed voice, saying unto me, *Phil.* 3. 21 *Come ye blessed of my Father*: For the bodies of Gods children shall not perish, but rise to glory; and be made *like unto the glorious body of Jesus Christ.* O how should this move all men and women to use their bodies well to the honour of their Creator, seeing he will not let them perish, but will crown them and glorifie them for ever.

Use 2. Secondly, This must needs be a fearful terror unto all prophane and filthy sinners, who bestow their times wholly in the service of sin and Satan. *They shall look on him whom they have pierced, and shall lament*, *Zach.* 12. 10. For even their dead bodies shall rise too: but how? to judgment, to torment, and to burn for ever in the Lake of Fire and Brimstone. Then thy Soul and Body shall be an unhappy coupple met, whilst thy Body in one place is eaten of worms, thy Soul in the other place which is Hell, shall be tormented for ever. All good things

things shall be taken away, all evil things heaped upon thee; all hope of coming from Hell is quite cut off: It will be a terror to behold Almighty God, and a torment too, in that we cannot fly nor escape from him: Then will the Devils be gathering up their force to take possession of their sinful souls, who in their lifetime would not hearken unto Gods word, nor fear his judgments; for after Death comes Judgment, saith the Text: then if thou hast done ill, the Devils in their several shapes shall bind thee, and lead thee to the place of perdition, even to be tormented for ever. Remember I pray you, that the aking of a tooth doth hinder our sleep night after night, and so torment us, that we can take no rest, what then will be the aking of the Soul, when it shall be always burning like the *Salamander*, continually in the fire, and yet never be consumed. Thou that hast opened the windows of thy body, I mean thy wanton and adulterous eyes to behold wickedness, thou that hast a delight to hear vanity more than goodness, thou that hast used thy tongue to lying, deceit, swearing, *&c.* and hast run to vain sports and pastimes on the Lords day, to the dishonour of Christ, to serve the Devil and thine own lust, know, O know, that thy body shall one day rise again to Judgment, to torment, to be cast into the *Lake of fire and brimstone.*

Consider the rich glutton; he should be a warning to all ungodly sinners; he gave his body to all uncleanness and gluttony *&c.* and

now

now is his body tormented, and he would give even a whole World if he were Lord over it, for one drop of water to cool his flaming tongue. O let him be a warning to all sinners, and teach us to use our bodies well; to look to our eyes, to our ears, and to set a watch before your mouth, for fear least we dishonour God by them, and bring endless woe unto our selves.

Well then, you see that it is an exceeding great joy to his Saints, that they shall rise again, and it is a comfort of all comforts that we shall rise again, for then these eyes shall see those Friends, which sin and death hath so long seperated, so it will be a terror to the wicked, that they shall *Rise again to Judgment.* It were well with the audulterous man, with the drunkard, *&c.* if their bodies might never rise, if they might rot and Perish in corruption, and that their Souls might be even as the Souls of Beasts, a vapour utterly to be extinguished, But now there is more behind they shall one day come to Judgment. And therefore St. *John* telleth us in this place, *That he saw the dead, both great and small, stand before God.* Even our dead bodies must rise, either to honour or dishonour, either to joy or pain, to Salvation or Damnation: and therefore it is necessary for us to bethink our selves of this betimes, while it is called to day.

Thirdly, This should teach us, that we mourn not immoderately for the dead, which is a great sin to mourn without hope: Nay, it is a kind of envy, to bewail the loss of a Friend that is gone to rest, since when Christ comes again he will bring us again with him. What

What tho' theſe bodies of ours taſte corruption, they ſhall not periſh in corruption, but the Earth, and the Waters, nay, the fire it ſelf ſhall give up a true account of all the dead they have ſwallowed up and devoured, in the day of Chriſt.

Uſe 4 Fourthly, this ſhould move us with all care and diligence to get good aſſurance unto our own Souls, that theſe bodies of ours ſhould have a glorious Reſurrection in that day. So *Paul Acts* 24. 15. *I have hope towards God, that there ſhall be a Reſurrection of the dead both of the juſt and of the unjuſt.* And this made him endeavour to keep a good Conſcience before God and all men: So ſhould we live as men wholly devoted unto God, whoſe we are in life and death.

Both great and ſmall. Theſe words may admit a double expoſition: for it may ſeem thus: that by great and ſmall is meant thoſe that be men grown, or elſe little children; young and old, all muſt appear. For we ſee that many die, even little Children, of a ſpan long, ſome again die full of years. Well, both great and ſmall muſt appear; none ſhall be ſo young, or ſo little but they muſt ſtand before God; and none ſo great or ſo ſtrong, but they muſt appear likewiſe.

Secondly, by great and ſmall may be nnderſtood all ſorts and degrees of men and women; rich men and rich women; poor men and poor women; all ſorts and conditions ſhall come to Judgment: As well the Prince as the Subjects; as well the rich, as the poor beggar: As tho' St. *John* ſhould have ſaid, I

ſaw

ſaw all men that ever have been or ſhall be to the end of the World, none ſhall be wanting: the rich and poor, young and old, high and low, married and unmarried, bond and free, all muſt ſtand before God. Oh what a wonderful aſſembly will this be, to ſee ſo many Millions of Thouſands? It is a great ſight to behold an Army of Men of an Hundred Thouſand, but here ſhall be a Thouſand Thouſand; a number without number, even all Men, Women and Children that ever have been, or ſhall be unto the Worlds end.

None ſhall be wanting, the rich and needy, Young and Old, High and Low, Bond and Free, all muſt ſtand before God. And therefore it is well called the Day of the Lord, when all the off-ſpring of *Adam* ſhall ſtand before God, whoſe Nature is Majeſty, whoſe Life is Sanctity, whoſe Ways are Holy, whoſe Eternity hath no end, who made the World and will never change his Power nor Mind, whoſe Age never decays nor grows old in years. And as St. *Auſtin* ſaith, when he thought of God's Attributes, O *Eternity*, O *Eternity*, O *Eternity*, in repeating of the word ſo often, he thought to have dwelt upon the word: for indeed Eternity hath no end, and all things elſe have an end, and all muſt appear before this everlaſting God at this general Aſſize.

So that the inſtruction is very plain, that all muſt appear in Judgment: High and Low, Rich and Needy, Noble and Ignoble, all muſt then make appearance before the Lord Jeſus, in Judgment; The pooreſt Soul that ever breathed in the World ſhall not be wanted when Chriſt ſhall

come to Judgment, 2 *Cor.* 5. 10. *We muſt all appear before the Judgment-ſeat of Jeſus Chriſt that every man may receive the things that he hath done in in this body, whether they be good or evil.* Heb. 9. 27 *It is appointed for all men once to die, and after death come to Judgment.* All men are ſure to die, ſo ſure ſhall they come to Judgment after Death.

It will not ſerve their turn, as with earthly Judges, the party is dead; for this Judgment-ſeat is ſet forth for the *quick* and the *dead.* The Lord Jeſus now for the manifeſtation of his Power Truth and Juſtice, muſt bring every one to Judgment.

Uſe 2. Seeing St. *John* ſaw the dead, both great and ſmall ſtand before God, that is all ſorts of men and women, high and low, rich and poor, bond and free, all muſt appear and hold up their hands at the Bar of this great Judge, ſurely this ought to move all ſorts of men, to make a conſcience of their lives, to repent of all their evil ways, to turn to God by true repentance: for no excuſe will ſerve your turn, no avoiding of his appearance, all muſt appear, the very Devils themſelves, and all the damned Spirits muſt come to Judgment, *Tophet is prepared for the King* ſaith *Iſaiah*, *Iſaiah* 30. 33. The Judge, the Gentleman, the Rich man, if they be wicked, their riches ſhall not excuſe them; but rather be a witneſs againſt them; nor the pooreſt ſhall not be forgotten. Surely then, If we have any care at all what ſhall become of our poor ſouls at this day, we ought to perſwade all, both the poor and rich, to repent and turn to God,

and

and lead new lives that we may rejoyce with joy unspeakable, and be glorious at the last appearance: This did make St. *Paul labour to keep a good Conscience before God and all men, Acts* 24. 16. And why? Because there must come a day, when all must arise to Judgment, and give a strict account of all their evil thoughts, words and works, and the same reason should stir us up likewise to keep a clear Conscience. And what is the cause that men live in sin, and defile themselves with many thousand abominations? Surely because they think not of this day, that they must all come to a reckoning. Oh it would stay and bridle their carnal hearts from many foul and filthy sins *which now they commit with greedines.*

This will be a happy day to all the Children of God, to hear the judge say unto them *Come ye Blessed of my Father, Inherit the Kingdom prepared for you from the beginning of the World.* O happy day! O blessed voice! But to the ungodly sinner, that lives in sin, as the drunkard, blasphemer, *&c.* this will be a terible and fearful day to hear the shril-voice of the Judge; *Go ye Cursed into everlasting fire prepared for the Devil and his Angels.* O doleful voice! O heavy news! O fearful sentence! woe, and ten thousand woes to all ungodly sinners? Woe then to the Idolater, Woe then unto the Adulterer, *&c.* Woe to the ungodly wretched sinners; for there is no escaping of this sentence, All must appear all must stand before God, all must come to their answer.

None shall be so great to escape, or so small to be forgotten. And then woe to them that shall

ariſe to this fearful and heavy ſentence, and ſad news of condemnation: Oh it had been better for ſuch men if they had never been born, or had been brought forth as loathſome Toads and Serpents; for then begins their eternal miſery and condemnation.

O then again and again, let us bethink our ſelves that we muſt come to Judgment, we muſt be called to a reckoning, we cannot eſcape the heavy ſentence of Judgment by any means whatſoever.

Uſe 2. Again, Where St. *John* ſaith *He ſaw the dead:* As this may be a terror to all wicked and ungodly Men and Women; ſo here is matter of endleſs comfort unto all poor members of Chriſt Jeſus. In this Life, who is more full of grief in body and mind than God's Children? Long and tedious ſickneſſes, many annoyances, ſome be full of ſores from top to toe, as *Job* was, who confeſſed and ſaid to corruption, *Thou art my Mother*, and to the worm, *Thou art my Siſter and my Brother.* And though *Job* had all theſe ſores outward, yet St. *Ambroſe* ſaith, *He had within him a Soul full of ſweet Oyntment, which was full of ſweet ſavour in the Noſtrils of God.* ſome maimed and diſeaſed in body, as *Lazarus* was, as the poor Cripple which lay at the pool of *Bethſeda*: Well then, our bodies ſhall now ariſe, they ſhall not be weak, or lame, or maimed, but a very perfect ſound, and a glorious body: All pain ſhall have an end, all woe ſhall ceaſe, and ſuch ſhall their Reſurrection be, as is ſpoken of in *Mat.* 27 52.

27. 52. *And the Graves were opened, and many of the Saints Bodies that ſlept aroſe, and came out of the Graves after his Reſurrection, and went into the holy City of Jeruſalem,* But as for the ungodly, it is not ſo with them, but they ſhall ariſe, that both body and Soul may go into Hell together, which is a place of reprobates.

Oh, that we had hearts to think of this, both young and old, rich and needy, Miniſter and People, that we muſt ſtand before God; that we muſt give an account of all our ſins unto his Majeſty! it would bridle us and keep us from any preſumptuous ſins, which we now daily commit, and as wilfully as a Horſe that ruſheth into the Battle.

The Great ASSIZE.

The Second Sermon.

Rev. 20. ver. 12. &c.

12. *And I ſaw the dead, both ſmall and great, ſtand before God, and the Books were opened: And another Book was opened, which is the Book of Life: And the dead were judged out of thoſe things which were written in the Books, according to their deeds.*

WE have already the Perſon of the Judge deſcribed unto us, with what unſpeakable Majeſty and Glory he ſhall come, to the great comfort of the Godly and alſo with what terror he will come, to the amazement of the wicked.

Secondly, We have heard who ſhall be cited

to appear, *both great and ſmall*, all muſt appear.

We ſhall at the day of our Reſurrection appear in full beauty and ſtrength, the old not be above thirty, nor their infants under the ſame years: I ſay we ſhall all appear before God in a perfect Age, as *Adam* was created at, which was a perfect man about thirty years old, or at the Age of our Saviour, when he died upon the Croſs, which was about thirty three years, as our Ancients affirm. And for the place where it ſhall be, it is imagined by divers good Divines, and likewiſe by *Thomas Aquinas*, and all the School-men, except *Peter Lombard*, and *Alexander Hales*, that it ſhall be over the valley of *Jehoſaphat* by *Mount Olivet* which is near unto *Jeruſalem*, eaſtward from the Temple, and as our Coſmographers deſcribe it to be in the midſt of the ſuperficies of the Earth; and is very likely for four reaſons.

Firſt, To confirm this, the Scripture doth intimate ſo much in plain words, *I will gather together all Nations into the valley of Jehoſaphat, and plead with them there*, Joel 3. 1, 2. *Cauſe thy mighty one to come down, O Lord, let the Heathen be awaked, and come up to the valley of Jehoſaphat, for there will I ſit and judge all the Heathen round about*, Joel 3. 11, 12.

Secondly, Becauſe that as our Saviour was thereabouts crucified and put to open ſhame, ſo over this place his glorious Throne ſhall be erected in the Air, when he ſhall appear in Judgment to manifeſt his power and glory; for it is meet that Chriſt ſhould in that place

judge

judge the World with righteous Judgment, where He himself was unjustly Judged and Condemned: Likewise that near unto this valley was mount *Morea*, where *Abraham* would have sacrificed his Son *Isaac*, as you may read, *Gen.* 22. Also that *Jacob* saw two Angels ascending and descening on a Ladder, *Gen.* 22. Also the Angel put up his Sword, and fire from Heaven burnt the Sacrifice in *Araunah*'s floor, 2 *Sam.* 24. Also near this place *Solomon* built the Temple, 2 *Chron.* 3. 1. Likewise this was near the place where he preached the Gospel, suffered his Passion, and after entred into glory.

Thirdly, Because seeing the Angels shall be sent to gather together all the Elect from the 4 winds, from one end of the Heavens to the other; it is most probable that the place whither they shall be gathared, is to be near to *Jerusalem* in the valley of *Jehosaphat*; and this valley was so called at first, from the great victory which the Lord gave *Jehosaphat* and his people over the *Amorites*, *Moabites*, and those of Mount *Seir*, which victory is a type of the final victory which the supream Judge shall give his Elect over all their Enemies in that place at the last day.

Fourthly and Lastly, Because the Angels told the Disciples that as they saw Christ ascend from Mount *Olivet*, which is over the valley of *Jehosaphat*, so he shall in like manner come down from Heaven; and this is the opinion, as I have said before, of the afore-mentioned School men and Authors.

Now follows in the third place, the most especial and principal manner of all; namely, after what manner all Men shall be judged in these words. *And the Books shall be opened*, &c. We know that earthly Judges are brought to the Assizes with great attendance. They being placed, the Prisoners are brought forth, they are called over one by one, and their Indictments are read, and Witnesses produced, and so according to their offences they receive judgment: Even so is the great day of the Lord. Christ Jesus shall come with ten thousand of Angels, and before him shall stand all Men and Women, both great and small, then shall the Books be brought forth. Indeed we see, when an earthly Judge sits on the Bench, it holds a long time to try Causes: Such witnesses and such evidences shall be produced: But it shall not be so at the last day: For when all men stand at the Bar of Christ's Judgment, they shall be judged according to the written Record, even according to the Books; for they shall then be opened.

Books, what is meant by them, Every Man's Conscience.

Now, if you would know what these Books be, it is easie to know for they be even the particular Conscience of every Man and Woman: Thy Conscience is the Book that shall be opened, and that shall be as good as ten thousand witnesses either to excuse or accuse thee before God: for there shall need no more witness, no other evidence against us at the last day, but our own Conscience. For as God hath his Book

of

of infinite knowledge, whereby he knoweth the sins and offences of all Men, as certainly as if they were written in a Book: So likewise he hath given unto every Man and Woman a Book their own Conscience, wherein are fully written all our thoughts, words, and deeds, so as none shall escape: *David* saith, *Thou, O Lord, knowest the thoughts of my heart, long before I utter them.* And then shall be opened, first, *The Book of the Law*, and then *the Book of the Conscience*; by which all our actions must be try'd and examined, for God keeps a Book of all our particular thoughts, though they were never so swift; and it is call'd God's Book of remembrance: Then the Book of our own Conscience shall be opened, which is now so closed up in our Breasts, that no eye on earth but our own knows and perceives. These Books being opened, we shall find then our sins do agree in every Tittle. Then there is a Book of Judgment, which this sentence shall be pronounced by: Then last of all there is a Book of Life, in which all our names are written, and that was the Book which *Moses*'s zeal did desire that his name might be blotted out, rather than his Master's name should be blasphemed. God's Book is unalterable, and cannot be changed, or defaced by time. Mark I pray you, before the sentence is denounced, the Books shall be opened: First, the Book of the Law, and then, the Book of our Consciences; the one shewing a Man what he should do, the other what he hath done. Against the Book of the Law none shall be able

to except; *Pſal.* 16. *For the Commandments of the Lord are pure and righteous altogether*: And as for the Book of Conſcience, who can deny it, or except againſt it, ſeeing the Lord will then judge a man, not by another man's Conſcience, but by his own, which he hath always had in his own keeping, even in his boſom?

Doct. 1. *All our thoughts words and works muſt come to Judgment.*

Now ſeeing here what is meant by theſe Books, namely, every man's particular Conſcience: Let us come to ſearch what be the things written in this Book; and firſt what uſe we are to make unto our ſelves from this. *Every Man's Book ſhall be opened*, &c. Firſt, in theſe Books are written the very thoughts of our hearts; none ſo ſecret, or ſo cloſe, but it is here recorded. Secondly, every ungodly ſpeech, every idle word of our mouth, Thirdly, every Act that men do, tho' never ſo clofely done.

Thou haſt ſealed up all our ſins in a Bag, ſaith *Job*, to ſhew the exact kind of keeping them againſt that day of account. Surely if there be any thing in a man to be marvelled at, I muſt needs confeſs that this is a wonderful work of God, that he hath given to every man and woman a Conſcience which is like unto a Book, in which are recorded all our thoughts, words and works. A wicked man and an unchaſt woman, how many thouſand vile and filthy thoughts have they in their minds night and day? their hearts burn in luſt and uncleanneſs; now they paſs away from them, they regard them

them not, they make little or no account of them: but know, they are all written in this book of thy Conscience, thy Conscience marketh them, thy Conscience writeth them down, and if thou wilt not repent of them, and leave them, O woe unto thy Soul, *When these Books come to be opened, and read over*: For then thy Conscience will accuse thee, and lay unto thy charge every one of them inorder.

Thou hast set my mis-deeds before me, and my secret sins in the sight of thy Countenance, saith *David*.

Again, in the heart of man what anger, what envy, what malice lurks therein, and they pass it over, and think it no matter? Well know, beloved, that unless you repent of the very thoughts of your hearts, even these things will be found written in the Books at the day of Judgment, and what a lamentable thing will that be?

Secondly, As our Conscience is privy unto all our thoughts, and will accuse us of them at the day of Judgment: So all our speeches are noted within. What a number of prophane speeches pass out of the mouth of wicked and ungodly men and women? What horible and blasphemous Oaths? What cursed speaking, lying and slandring? Now a wicked person that thus abuseth his tongue so many several times in one day, he cannot for his life remember them. Well, know that every sinful word thou speakest, *is written in this book* there it is recorded; and when this book of thy Conscience

ence shall be opened, it will discover all thy sins, not only thy filthy thoughts, but every wicked word.

Our Saviour tells us, *Mat.* 12. 35. *That we must give an account of every idle word at the day of judgment*: And tho' men labour to forget them, and slight them by pastimes and company, yet they are written in their Consciences, and one day must come to Judgment. Know this I entreat you, that we must all have a Resurrection, and then give an account of all our actions, whether they have been good or bad; the number is here set down in the word *all*, as in *Cor.* 2. 5. 10. *All must appear*, all must arise and give an account to this judge. Nor must we imagine, that we shall be called one by one, like a Jury Impanelled, or like a Company, or Corporation, as first one, and then another, No, it is said, All must arise together, and give an account how we have bestowed our Talents.

If so, how then should this awaken us all and cause us to look unto our lives, and to learn to know of what we are made, and to make a Covenant with our eyes, as *Job* did; and to confess with him though we be now rich and strong, as *Job* was, that corruption is our Father, and to the worm, thou art our Mother and our Sister; and to set a watch before our mouths, as *David* did.; and to lay aside our vain Oaths and idle mirth, which as *Solomon* saith, cannot want iniquity, seeing all of them must come to judgment.

Thirdly, if we view the lives of Men and Women

Women, why? (alas) they be nothing almoſt but a continual practice of ſin; and the ſins of mens lives be innumerable, even as the Sand on the Sea-ſhore. Now tho' mens lives abound with ſo many thouſand ſins, yet we ſee that man perceives not, nor knows one quarter of his ſins. It may be he knoweth ſome, but forgetteth the greateſt part of them: But yet they be all written in the *Book of Conſcience*; and they ſhall all come to judgment, when theſe Books ſhall be made manifeſt, tho' never ſo ſecret; for thy Conſcience doth mark them all and pen them down againſt the day of account.

There is no ſin ſo ſecret, that God will not bring to light; yea all our ſins ſhall be diſcovered and laid naked before them; *What hath been done in ſecret, ſhall be publiſhed on the Houſe-top, and ſhall come to light, Eccl.* 12. 14.

And there is reaſon for it. Firſt, becauſe it ſhall make the ſinner the more aſhamed and tormented for his ſin: For the more a Man comes to ſee the greatneſs of his ſins, the more 'twill vex his Soul, and torment his heart. As a man that is in debt, the more he thinks of his debt, the more it troubles him; ſo it is with a ſinner, his ſins are debts ſet upon Gods ſcore and regiſter'd in his Books.

Secondly, that the wicked may not plead not guilty, God will take away all colour of excuſe: *They ſhall have no cloak for their ſin*, and if it were not ſo, they would be ready to ſay, *Lord when ſaw we thee an hungry*, &c. The Lord doth as every righteous Judge doth or ought to do, con-

convict them before he condemns them.

Now ſeeing what is meant by theſe *Books of our Conſcience*, and likewiſe what be written in them, even all our Thoughts, Words and Works let us come to ſee what uſe we are to make of this Doctrine.

Uſe 1. Hence, firſt of all we may obſerve the endleſs love and mercy of our God towards us, foretelling every one of us, of the opening of theſe Books, that our Conſciences ſhall be laid open, theſe Books unclaſped, and that all our Thoughts, Words, and Works muſt come to Judgment: Surely it is to this end and purpoſe, that we might prevent the danger that is to come, and labour to keep a good Conſcience waſhed and purged in the Blood of Chriſt, that it may not lay to our charge any one ſin, but aſſure us that we are in the favour of God.

Uſe 2. Secondly, We ſee here, that it is not enough for a man or woman to abſtain from evil words and works, but evil thoughts likewiſe; the very luſts of the heart. *Paul* complains of this, and *Peter* bids *Simon Magus* to *repent and pray, if perhaps the thoughts of his heart might be pardoned.* How ought then every Chriſtian man and woman to be wary of their words, yea, of their thoughts, ſeeing we muſt give account for all; and our own Conſcience which is within us, to bear witneſs againſt us; and this we ought to take notice of if the Book of our Conſcience be foul, that we do not ſink under the weight of deſpair; & if we be clear, not to preſume of our ſelves, as *Peter* did; but rather

with

with *David*, deſire the Lord, *Not to enter into Judgment with thy Servant, for in thy ſight no man living ſhall be juſtified.* But ſay, O Lord, I will not diſpute the cauſe with thee, for if I propound my Righteouſneſs, thou wilt condemn mine iniquity: we may juſtify our ſelves before our ſelves, but not before God; and not by pleaſing our ſelves, but diſpleaſing God, for our Books ſhall be opened, ſaith the Text, and that is the Touch-ſtone, to try whether we have done good or ill. St. *Auguſtine* confeſſeth, O ſaith he, I want mercy, and as a Fugitive I return and ſeek for peace, and confeſs I am not worthy to be called thy Creature, my Conſcience tells me ſo, which is a witneſs that I daily and hourly carry about me. And why ſhould we carry this Book within us ſome will ſay? I anſwer, becauſe God will be juſt in all his ways, and righteous in all his dealings, and becauſe we are apt to ſmother the ſins we have committed, when we think we have committed them ſecretly, and that no man hath ſeen us, we will deny and forget them; therefore hath God placed this Book in our Breaſt, which is our Conſcience, which will either excuſe or accuſe us at that day. I doubt not but the Children of God are careful over their very thoughts, and words: For a wicked carnal man may abſtain from ſome grievous ſin, but it is a note of a true Child of God, to repent of his evil thoughts, and be careful over them continually.

Thirdly, Seeing every man's Conſcience is his Book, and every man's ſin is penned down therein

therein: We may see the woful misery of all those that have defiled Consciences, wicked and unclean hearts. For look how their Consciences do accuse them, even so will God condemn them. And having not repented of their sins; they carry a torment with them; namely, *a guilty and accusing Conscience, which is their Judge to condemn them, and their Hell to torment them.*

Fourthly, Here is condemned that wilfulness of many in our days, who never think of this; but if they can conceal their sins from the World, they think they have done wisely. But alas, alas, deceive not thy self, nor thy own Soul, God taketh a view of all thy actions; he noteth thy dark shop, thy false weights, and mixed wares. He is light it self, and shall not he see? Justice it self, and shall he wink at unrighteous dealings? He knoweth the heart; and can the deceitful tongue of mortal man deceive him?

If then this be so, what manner of men ought we to be in holiness of life, and blameless Conversation? How should we set a watch over our tongues, and be sure to have an eye to our feet, to abandon all our evil thoughts; But alas! We think not of this day, it doth not enter into our hearts; for if it did, would men lie, steal commit adultery? It were impossible. Call to mind then betimes this day of reckoning and accompt, that if thou goest on in an evil course and way of sin, that one day thou must come to accompt, when all thy sins shall be discovered and laid open to all, to Angels and to Men. We pity that man's Case whose Cause being bad,

bad, is like to be heard before the Judge that will do Juſtice, and ſo can look for nought, but to be undone for ever; and yet never conſider what reckoning we have our ſelves, to make at this day of the great Aſſize of all the World.

Fifthly, Seeing the Book muſt be opened, and every man's Conſcience muſt come to ſcanning, becauſe Sentence ſhall paſs, and Judgment ſhall be awarded according to the things written therein: How ſhould this cauſe us all, both Miniſter and People, to labour to get a good Conſcience? If thy Conſcience be good, thou ſhalt no doubt be bleſſed; If thy Conſcience be filthy and polluted, thou art curſed: And therefore it ſhould be our chiefeſt care, ſtudy, and deſire all our life time, to keep a good Conſcience. Now if you ask how it is poſſible to get a good Conſcience; I anſwer, for the getting and keeping of Faith and a good Conſcience, we muſt know it is done by the uſe of the Word of God, *Sanctify them by the Truth, thy Word is the Truth.* And therefore we muſt intreat the Lord to exhibit unto our minds the certain Teſtimony of his ſaving Grace, which he hath begun to work in us, which will make our Conſciences tender, and good Conſciences, when thoſe Books ſhall be opened, and ſo pour out his holy Spirit into every one of us, that it working in our hearts, we may do that which is pleaſing in his eyes to walk in his Commandments, and to keep his Judgments, and that by the Miniſtry of thy holy Word and Sacraments (indued with a juſtifying Faith) to believe in the

the Name of thy Son, and ſo being made partakers of Chriſt's Righteouſneſs, we may have the Books of our Conſciences found perfect, and all our miſdeeds cancelled, and that then no longer we may have the ſpirit of bondage and of fear, but the ſpirit of thy gracious adoption which maketh us cry *Abba Father*, which we cannot do without this in having, a good Conſcience before God and all men. All Graces of God's Spirit are wrought by this Word. But that we may get a good Conſcience, we muſt,

Firſt, Repent of all our ſins; we muſt know by the Law of God, what is ſin, and what is not.

Secondly, We muſt know the heavy curſe of God even for ſin, that the reward of ſin is death eternal, both of body and ſoul, for men do by Nature ſooth themſelves in their ſins, and tho' we hear of Gods Judgments againſt ſin, (yet whoſe heart is touched or troubled?) Thus we run on ſtill in ſin, and fear nothing; they mean well they ſay, but live ill, and think all well.

Thirdly, till we ſee what ſin is, and then ſee the curſe of God due to ſin, we ſhall never ſeriouſly try our Conſciences, and ſee how our ſins have wounded them, that ſo we may repent us of ſin.

Fourthly, We muſt be grieved for our ſins, we muſt acknowledge and confeſs them, begging for the pardon of them; *and to hunger and thirſt after Chriſt Jeſus.* For there is nothing that can purify the Conſcience and quiet the heart, but only the blood of Jeſus Chriſt applied to our Souls by Faith, with perſwaſion of the forgiveneſs of them.

Mark

Mark then here (beloved) when a man is thus truly humbled for his ſins, and beggeth the pardon of them with ſighs and groans, then will the Lord ſend down into his Soul *his bleſſed Spirit, to aſſure us of God's mercy, of the pardon of our ſins, that our wounds in Conſcience are healed: And this is done by the means of a lively Faith, which purifies the Conſcience.*

Hereby we may perceive that moſt men and women are in a woful caſe; for (alaſs) the the greateſt part are ignorant of the Law of God, and know not what ſin is, and what is not ſin, and therefore cannot poſſibly have a clear Conſcience; *for whatſoever is not of Faith is ſin.*

Again, tho' men ſee their ſins and oftentimes their Conſciences check them for ſin, yet how few do bewail their ſins? For I am perſwaded that there is not ſo wicked a ſinner living, but ſometimes his Conſcience checks him: indeed Men ſee not the danger, and feel not the wounds of the Conſcience, becauſe now their Books be claſped, they be ſhut up, their ſeared Conſciences be now aſleep; but the day will come that their Books muſt be opened, and the their ſecrets declared, and then their Conſciences will accuſe, condemn and torment them ſo, that they will wiſh they had never been born.

Again, when a Man or Woman hath got a good Conſcience ſo as being truly humbled for their ſins, and begging pardon they find ſome aſſurance of God's love in Chriſt, and that now their Conſciences do not accuſe them; even then

then must Men take no less pains to keep and preserve a good Conscience, to do nothing to wound their Conscience. *O Lord*, saith *David*, *a wounded Conscience who can bear?* A man's Conscience is a very tender thing, it is like the apple of thine eye, if it be prickt but with a pin, it will not only blemish the eye, but endanger the sight, so the Conscience is a tender thing, if ye prick it by sin, it will blemish thy Conscience, wound it, and make havock of thy soul. And therefore saith *Solomon*, *Counterguard thy heart, and watch over thy Soul*, *Prov.* 4. 6. That thou do nothing that may wound thy Conscience.

Means to preserve a good Conscience.

Now that we may keep these Books of account (our Conscience) pure and good, we must do two things. First, avoid all things that may any way hurt a good Conscience. Secondly, Use all good means and help to cherish a good Conscience. In truth all sin hinders a good Conscience. Sin is that which does wound the Soul, maketh shipwreck of a good Conscience, that is the very overthow of Mens Soul. And therefore if you would keep a clear Conscience, take heed of sin, which wounds a good Conscience, and *makes it unable to stand before God at the last day.*

But there be two special lets and impediments of a good Conscience: First, Ignorance of the Law, and of the Word of God: for when a man knows not what is sin, and what not, how can he take heed lest he wound his own Soul: And therefore we see, let a man come into his

House

House at mid-night, he can find nothing amiss and out of order; but let a man come in at noon then he can espy the least disorder: Even so poor ignorant Souls, not knowing the Law of God, cannot see any wound in their Consciences nor nothing amiss in them; but let them once come to the Word of God, and look in his Glass, then they shall find themselves much out of order, to have wounded Souls and defiled Consciences.

Then the other impediment of a good Conscience is worldly lust; namely, the love and exceeding desire of Riches, Honour, Pleasures, *&c.* and he that suffers these desires to rule too much in his heart cannot possibly keep a good Conscience.

And here I would advertise every Christian, First, to do all things that may serve and cherish true saving Faith, whereby our Souls may be assured of the love of God, in Christ Jesus, for the pardon of our sins. For Faith is the root and foundation of a good Conscience. And without Faith there can be no good Conscience. Now to preserve Faith, we must often hear and read in the word of God, repent of our sins; acknowledge and confess them, and be humbled for them, and walk in the path of Faith and and Repentance, and in so doing we shall find more and more the comforts of a good Conscience. And therefore we must take heed that we do nothing to break off the feeling of God's love, for to wound our poor Consciences.

Secondly, We must endeavour in all things

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to obey God's will, and to bear a conſtant purpoſe not to ſin in any thing; for a purpoſe to live in ſin, and a good Conſcience, cannot ſtand together, ſo that where a purpoſe is to live in ſin, there is neither Faith nor a good Conſcience.

Thirdly, We muſt walk with God by example, as *Enoch* and *Elias* did; ſo to order our lives, as if we were always in the preſence of God; and likewiſe to remember that his eye is an all-ſeeing eye, tho' we think none doth behold us, yet God ſees us, and will puniſh us; but remember this, and this will make us keep a good Conſcience; and the want of this maketh man bold to ſin, becauſe they conſider not that God ſees them, and that they have a Conſcience within them.

And another Book was opened which is the Book of Life.

What is meant by the Book of Life.

THus when Chriſt Jeſus hath examin'd the Books of Mens Conſciences, to view what is therein written, that Judgment may be awarded accordingly, now he ſheweth, that he will open a ſecond Book, and that is even the Book of Life. And of this Book of Life we ſhall ſee often mention made in the Word of God, both in the Old and New Teſtament; as that of *Moſes*, *Exod.* 32. 31, 32. *Oh this People have ſinned a great ſin: therefore now if thou pardon their ſins, thy mercy will appear; but if thou wilt not, I beſeech thee race me out of the Book which thou haſt written.* Again, *Pſal.* 69. 28. *Let them*

them be blotted out of the Book of the living, and not be written with the Righteous. Again, *Rev.* 3. 5. *He that overcometh shall be cloathed in White Rayment, and I will not blot his name out of the Book of Life.* And the Holy Ghost speaking of the Heavenly *Jerusalem*, saith, *There shall in no wise enter into it, any thing that defileth or worketh Abomination, or maketh a lie: But they which are written in the Lambs Book of Life, Rev.* 21. 27. Now if you would know what is here meant by the Book of Life, it is the Book in which all the Names of God's Elect, which in his eternal purpose he hath chosen, are written as it were with Letters of Gold: It is nothing else but the Almighties eternal counsel, purpose and decree, wherein he hath elected and chosen a certain company of Mankind, to bestow eternal life upon them: for we must not think that God hath any need of a Book, but only for our understanding he speaketh thus. Even as a Captain recordeth the names of his Souldiers, to call them one by one; and as in Cities the names of the chief men are recorded: So God hath, as it were enroll'd the names of all his Saints, and engraven them in the Book of Life, with letters of Gold for ever, so that not one of them shall perish. Thus having shewed you what is meant by the Book of Life, let us see what we may learn hence.

Doct. 1. Hence then we learn, that God hath a Book of Life wherein the names of all the Elect are written, who is able to call over his servants and people by their names, even as

Records

Records are kept in a City or Corporation, wherein the names of all that are free in the same are written: So perfectly are all the Elect known to God, who can tell them all over by their names. Let us hear the reasons for the further confirmation of this Point.

First, He is the true shepherd of his sheep: now every good shepherd knoweth his sheep. *I am the good shepherd, and know my sheep, and am known of mine, John* 10. 14.

Secondly, The Knowledge of God is so exact and perfect, *That nothing can be hid from him. He searcheth the heart, he trieth the reins, and understandeth the hearts long before. His Eyes are like unto a flame of fire, and his feet like fine Brass, Rev.* 2. 18. as St. *John* saith, to shew that nothing can be hid from his sight.

What are the Uses.

Use 1. First, Hence we behold the blessed and happy estate of all the *Elect and chosen Children of God*: For all these which are *written in the Book of Life*, are blessed and happy for ever. *If thy name be written in the Book of Life, thou shalt never perish.* Christ will not blot thy name out of the Book of Life, but acknowledge it to be in his Book at the latter day, to thy endless joy and eternal comfort, *whom God loves once he loves to the end.* But miserable are those that are not written in this Book, for all shall be shut out of Heaven whose names are not in the Lambs Book of Life. *Rev.* 21. 27.

But here take heed of the carnal reasoning of wicked men and women. Many there are who

who reason thus; If I be a Child of God, and written in the Book of Life, let me live as I list, nevertheless I am sure to be saved. Others say, if I be a reprobate, and not written in the Book of Life, I am sure I shall not be saved, although I live never so well: Take heed, I say with St. *Paul*, that *evil Communication do not corrupt good manners*, we know that God hath made us without our help, yet he will not save us without our help, or whether we will or no: Such poor souls, they know not what they say! for if God hath elected any man or woman to eternal Life, he hath ordained that they should walk in the way leading thereunto, and by their good works which others behold, may glorify their Father which is in Heaven: And it is impossible that they should run on in sin, and live and die therein. And therefore such Reasoners do cast away their souls, and with *Cain* and *Judas* become their own Judges and Executioners, but let all men know, that as God hath ordained some men to eternal Life, and written their names in Heaven, so he hath appointed them the way to walk in, to bring them thereto.

Secondly, We are taught here, that the Lord hath a Book of Life, wherein all the names of the Elect are written; we see hence, what must be our chiefest joy and comfort; even this, to know assuredly, that our names are written in the Book of Life. This Christ himself will teach us in that speech of his, to his Disciples, who rejoyced because the Devils were subdued, and cast out by them; Nay, rather (saith our Savi-

our) *Rejoyce that your Names are written in the Book of Life.* But alas, what do we rejoyce in? To be the Son of a rich man, a Gentleman or Nobleman? To have Gold and Silver, Lands and Livings? This makes men so Lofty and prodigall that they forget God and a good Conscience, which must stand them in great stead at the end of their Life: *But who is he that rejoiceth in this, that he is the Son of God, and that his name is written in the Book of Life.*

Well, Having thus observed from the Word of God, what is understood by the Book Life, namely, the eternal decree of Gods Election: hence ariseth two weighty points to be considered: First, If it be possible for a child of God to know whether his Name be written in the Book of Life, or no. Secondly, if it be possible, then by what means we may attain this knowledge, to be assured that our Names be in Heaven, that we are in the number of those that shall be saved. And these are two most necessary points to be known of all good Christians.

Now concerning the first, if it be possible for a Child of God to know whether his Name is written in the Book of Life or not? The Church of *Rome* holds, that no man can certainly know whether he be a true Child of God, or no. Nay. they condemn this as a fault, and bold presumtion for any man to certainly perswaded of this, that he is a Child of God, Elected in Christ Jesus and that his name is written in the Book of Life. They say we are to hope well, *&c.* But (alas) shall we venture the Salvation of our Souls upon

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an uncertain hope? No we must go further, and labour to be assured, and certainly perswaded of this hope, that our names are written in the Book of Life.

And, that a true Christian man or woman, may assuredly be perswaded, and certainly know that he is a Child of God, it is out of question, if he will believe the Holy Ghost; else why should St. *Peter exhort us to give all diligence to make our calling and Election sure.* And why did our Saviour bid his Disciples, *Rejoyce that their Names were written in the Book of Life*, if they could not know it? Again every Article of our Christian Faith confirms the truth of this doctrine, where we are taught to believe the Catholick Church, and that we are of the number of Gods People: We believe the pardon of our sins, and that we shall have Life Everlasting.

By this you see how little we are beholden to the Church of *ROME*, who holds that we can not be certainly perswaded of our Salvation, but must only hope well. Did not *Job* know it *Job* 19. 25 Did not *Paul* before know it? *Rom.* 8. 16. Then let no man doubt of this, that the Children of God may and do know that they shall be saved. And therefore let us believe this doctrine and embrace it: And withal let us abhor the Doctrine of the Church of *Rome*, which is contrary to the Gospel of Jesus Christ. For what comfort can any Christian have, till he knows that he is a Child of God? How shall we dare to call upon God? How can we be at peace with our souls? With what comfort can we per-

form obedience unto God, except we find this blessed perswasion, that our names are in this Book, and that we are the elect and chosen of God?

Secondly, Now the next question is, How any man or woman may come to this *certain knowledge*, that his Name is written in this Book, and how he may *confidently* be *perswaded* that he is a *Child of God*, or no? And this is a matter of no small moment; but a thing that concerns our Souls very nearly, and therefore let us be very careful to listen unto it, that we be able to prove our selves, whether we are in the Faith or no, whether we be the Sons of God or no; and so whether we shall be saved or not. Oh it is a matter of endless comfort to Gods Children when they know this, *that they are the Children of God, and that eternal life belongs unto them*, it will stir *them up to obey God with joy and chearfulness all the days of their Life.*

By what means we may come unto this Knowledge.

Now there are two ways to know it: One is by ascending up to heaven into the Privy Council of God, but this is a *dangerous way*, and not to be attempted *by any man*, because *Secret things belong unto the Lord our God, but those things which are revealed belongs to us and our Children; and his ways are past finding out.* Deut. 29. 29 And therefore this way no man dares assay.

Besides this, there is yet another way to know this, and that is by descending and looking into our selves, and by certain marks and testimonies in our own hearts to prove that we are of the

number

number of Gods Elect. For as *Solomon* saith, *As water sheweth face to face; even so the heart sheweth man to man:* Prov. 23. Even as a glass sheweth a mans face so will a mans heart and conscience shew what he is in the sight of God. Then if you would know whether your names are written in the Book of Life, that is, whether you be *the Elect of God, and heirs of Eternal Life*, you must enter into your own Souls. *Prove your selves* and you shall certainly know whether you shall be saved, yea, or no. For if thou find in thee the true marks and notes of Gods Children, thou needest not fear but that thy name is in this Book, and thou shalt certainly be saved: but as for wicked and prophane men and women, that make no Conscience of sinning, they shall, upon this examination, utter this doleful tune; *I am a sinful wretch*, I know not what will become of my poor soul at the day of Judgment. And therefore that we may in some measure *try our selves*, and judge whether we are in this Book, and so shall be saved, let us search out of the Holy Scripture some certain marks of Gods Children.

Marks of Gods children by the Spirit.

The First mark whereby we may know whether we be elected, or not, is the inward testimony and witness of Gods Spirit: *Ye have not received the Spirit of bondage again to fear, but ye have, &c.* Rom. 8.15. Where St. *Paul* tells us, that wicked and ungodly sinners, which have not the the Spirit of God to guide them, but live in sin, have only the Spirit of Bondage, they have no true peace in their Souls: But they that are the

Children of God, have the Spirit of Adoption, which seals unto our hearts the assurance of Adoption and Election, and makes it known unto us, that we are the Sons of the Almighty: *For the Spirit it self doth witness to our Spirits, that we are the Sons of God. Rom.* 8.16. And that no man may deceive himself, and think he hath the testimony of the Lords Spirit, when he hath it not, St. *Paul* gives two most excellent Notes, to know whether we have the Testimony of the Lords Spirit, yea or not; it makes us cry, *Abba Father.* Where the Spirit of the Lord doth witness to any mans Soul, that he is a *Child of God*, it will make him cry unto God, and even fill Heaven and Earth with crying and tears, with sobs and sighs, for the pardon of his sins, as *David* did, who in the sincerity of his heart, humbly confessed his sins unto the Lord, and left it unto posterity to be said and sung in the Church for a testimony of his unfeigned repentance; and he which hath not this in him, that he cannot cry unto the Lord for the pardon of his sins, this man cannot truly assure himself that he is a child of God; and though men say they hope to be saved, yet (alas) they seldom or never pray unto God for the pardon of their sins, and if they are troubled for them carelelly pass them over with idle company and pastime; just like a man that hath burnt his finger, puts it into could water, which for a time asswages it, but pulling it out again, it inflames and burns the worse. Secondly, If we find by the Testimony of Gods Holy Spirit, that we are the children of God, it will make us not only to be earnest with God for the pardon of our sins,

sins but will make us cry *Abba Father*, that is, it will make us bear the *tender affection of a dutiful and obedient Child*, so as we shall be affraid to offend so loving a *Father*, not so much for fear of punishment due for sin, as for offending so loving a God, who hath loved us from the beginning. And therefore all those which delight in sin, and are not afraid to offend God, surely they can find no *assurance* that they are the Children of God. And therefore if you desire to be assured that your Names are in this Book, labour to find this Testimony *of Gods Spirit, to witness unto your souls, that you belong to God*, and labour to be earnest in prayer to God, for that is a *special Work of Gods Spirit*.

The second means whereby we may know that our names are written in the Book of Life, is by the Word of God: For the Word of God tells us, *whosoever believeth in Jesus Christ shall be saved*. But a Child of God hearing this promise opened and applyed by the Ministry of Gods Word, and Spirit is able to say, I believe and am able to apply this promise to my self. For a man that hath faith, knoweth that he hath it: And therefore can say, seeing I believe with all my heart, I surely know I shall be saved.

Thirdly, *Besides the blessed testimony of Gods Spirit*, which cannot deceive, and the Witness of the Word of Truth, we may know our Election by the fruits and effects thereof. As we say, a man is alive so long as he breaths, & can judge of the Tree by the Fruits: Even so by the effects of Election, we may know whether our Names are in the Book of Life, or not. Now the Fruits of

election are set down by the Holy Spirit that all men may be able to examine and try themselves, and know whether they be ordained to life, or not. *Rom.* 8. 30. *Whom God predestinated, them he also called;-and whom he called, them he also justified: and whom he justified, them he also Glorified.*

Where we may behold the marks of our Election; for all that be elected unto Life Eternal, and are written in this Book, they are first, *called* secondly, *justified*; and thirdly, *sanctified*. So then, if you would know whether you are elected to life, look to those three effects of *Election* Art thou *called*? Art thou *justified*? Art thou *sanctified*? Then sure thou art *Elected*; but if thou hast not these three, then thou canst not assure thy self of thy Salvation.

So then the first fruit of our Election is our Effectual calling: When as God doth by his Spirit and the preaching of the Gospel call us out of the World from our old sins, to be of the number of his People, to live as his Children: As he call'd *Samuel* three times, so *Samuel* answered and left his bed: And likewise as he did *Paul* when he went to persecute the children of God at *Damascus*; and so he did *Matthew* from the receipt of Custom: So he call'd *Peter* and *John* from fishing, and made them to be fishers of men. At this call being amazed, *Paul* fell to the ground; and it was the happiest fall that ever man had, for as one says, he fell a Jew, and rose a Christian.

Again, when a man cometh by the Spirit or preaching of the Word, to see his sins, and Gods anger

anger for them, *he dislikes them, is grieved for them bewails them, and begs pardon for them*, and begins to become *a new man*, to believe in Christ, to seek after Gods Kingdom, as *Nicodemus* did. He which findeth the effectual calling in him, may assure his soul that he is predestinated to eternal life. But we must take heed that we deceive not our selves with an outward calling; For our Saviour saith, *Many are called, but few are chosen.* Many hear the word of God with the ear, but we must labour to find *the Spirit of God* to preach unto our *souls*, to apply the Word of God unto our *Consciences*, to believe in it, and to obey it; this is that which is found in every Christian, and that which assures him of Eternal Life and Salvation, and therefore they which live in their old sin, are as blind, ignorant, and prophane as ever; (alas) how can they think to be saved, seeing God chooseth none, or saves not any but whom he calls effectually by the Gospel, and severs from the rest of the world?

Secondly, The fruit of Election is Justification *For whom he predestinated, them he called; whom he called, them he justified, Rom.* 8. 30 &c. Here then is another token and mark to know whether we are Elected, namely, our *Justification.* Now this is a special grace of God; to justifie a poor sinner that must be saved: and whosoever is not justified, cannot be saved. *Justification* hath two parts, first, the pardon of sin, secondly, the imputation of Christs Righteousness. For before a man can be justified, he must *repent him of his sins*, know them, *hate and abhor them*, and beg the

pardon of them, and then *Christ Jesus* will assure us of the pardon of them. And therefore if we would know whether we be justified or no, we must look whether we have truly repented; yea, and have been truly humbled for our sins, and got the pardon of them all. Secondly, that we may be truly justified, we must have a true faith in Christ Jesus, to lay hold upon him, and to wrestle with him, as *Jacob* did with the Angel, and not let him go till he hath given us a blessing, to be perswaded and assured in our souls, that Christ died for us, shed his blood for us, obeyed the law for us, and will cover all our sins and trespasses in his Righteousness, so then, mark the Conclusion; where there is repentance, and obedience there is remission of sins, where there is remission of sins, there is Justification; and where there is Justification, there is salvation. And this we must acknowledge not to have by nature, but by *Regeneration*, which is wrought in us by Jesus Christ, being the Author and Finisher of our Faith and Salvation; and we must always confess, that all the benefits and means of our salvation we have received from him; and it is he that hath separated us wretched sinners from the World, by an outward vocation, and an inward illumination *of his holy Spirit*, which hath already kindled faith in us, through the hearing of his holy Word: It is by thy Grace that we believe in thee our Saviour; and let us beg at Gods hands, that our Faith fail not, but that he make it perfect, that we may be justified and glorified in the day of the Lord Jesus. And on the contra-

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ry where there is no repentance, nor obedience there is no remission of sins; where there is no remission of sins, there is no justification, and where there is no justification, there is no salvation.

Oh then what shall become of those that live in sin as *Pharaoh* and *Dives* did. And as the rich man, which said to his Soul, *Soul take thine ease, for thou hast goods laid up for many years:* These men trusted more in the Creature than in the Creator: More in their Host, Srength, and Riches than in the living God: these are such which delight in sin, and never as yet could shed one tear for their manifold and grievous sins, they cannot find themselves to be justified, they can have no pardon of their sins so long as they live in sin, and therefore if you would know whether you shall be saved or not, labour first of all to repent, and to lay hold on Christ by faith that so he may cover your sins in his Blood.

The third fruit of Election, is *Sanctification*: and this is a special mark of God's Child to be *Regenerate*, to be *Sanctified*. Now Sanctification standeth in two parts. First, they must die to sin: Secondly they must rise to Righteousness, and labour to know Christ, and the virtue of his Resurrection: And Christ's Resurrection must be our Regeneration, and our Regeneration must be our Resurrection from sin and iniquity. And would you know then assuredly, whether your names are written in the Book of Life: Look to your hearts, if you find that you are Sanctified, if you hate your old sins or former evil ways, if you love Virtue, and delight in holy duties, then

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it is a certain token that ye belong to God. *For there is therefore now no condemnation to them that are in Christ Jesus, Rom.* 8. 1. But if you do savour the things that are of the flesh, and desire the garlick and flesh-pots of *Egypt*, lying in old sins, as drunkenness, and the like: Then certainly you have no assurance of Salvation, but you must reharse this dreadful saying, *I know not what shall become of my poor Soul, whether I shall be saved or damned.* Nay if thou live in sin, thou mayst justly fear that thou art a firebrand in Hell; for *He that is born of God sinneth not*, 1 John 5. 18. *And let every one that nameth the Name of Christ, depart from iniquity*, 2 Tim. 2. 19.

Thus to die to sin, and to live in Righteousness is a sure token that we belong to God. Thus I have shewed you how a man may know whether he is elected and ordained to Life, or not. Now let us see what use ariseth hence.

Use 1. Seeing God hath this Book of Life, in which is written the names of all those that shall be saved, and none of them shall perish: Hence proceeds endless comfort to all Gods Children; if you find that thou art a Child of God, and thy name is written in Heaven, nothing can hurt thee tho' thou be poor with *Job*, sick with *Hezekiah*, in Prison with *Joseph*, halled to death with thy Saviour Christ, yet nothing can hurt thee; Nay, the Gates of Hell cannot prevail against thee; no damnation can come to thee: *For if God justify, who can condemn?* For at the day of Judgment, Christ Jesus will take his Book of Life and call us, saying *Come ye blessed, &c.* So that we shall not come

come to a terrible Judge, but a loving Saviour.

Use 2, 2*dly* seeing it is so excellent a thing to have our names written in this *Book*, to be the *elect Children of God*; we should labour for this above all things in the World, for without this we can have no sound Comfort, either in this Life or death. And therefore our blessed Saviour bids us in *Luke*, 10. Not boast our selves of Learning, of Wisdom, or of Riches, because they are but vain things; but *to rejoyce that our Names are written in Heaven.*

This shews the necessity of Christian obedience.

Thirdly, Seeing God hath a Book of Life, and hath written down the very names of every man and woman that shall be saved, and that withall shewed us the way that leads to Life, and unless we walk in this way, we cannot come unto it; it is our wisest course for to walk in the way that leadeth to Life, in the practice of Godliness. We are *Vessels* of *Honour*, and therefore must live *Soberly, Righteously and Godly in this present World.* Not serve sin and satan any longer, but labour to die to sin, before we die to Nature, and bury sin before it bury us; for the issues of sin brings nothing but vexation and shame in this Life, and perdition in the Life to come. O let us then as the redeemed of the Lord, walk from strength to strength, from virtue to virtue, from one degree of perfection to another, till at length we appear perfect men and women before the Lord, and there reap the happy reward, even the fruition of all goodness, and that forevermore.

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The Great ASSIZE.

The Third Sermon.

Rev. 20. 12. 13.

12 *And the dead were judged out of those things which were written in the Books, according to their Works.*
13 *And the Sea gave up the dead which were in it, and Death and Hell delivered up the dead that were in them: And they were judged every Man according to their Works.*

CONcerning the Book of Life, you have heard already what is meant by it; namely, the Counsel and decree of God's Election, whereby he hath chosen certain men and women out of the lump of Mankind, upon whom he will bestow eternal Life.

Secondly, We have learned that a man may, nay, every Christian man and woman ought to be assured that his *Name is written in it.*

Thirdly, We set down some marks out of the Scriptures, whereby a true Christian may be assured he is Elected; Namely,

First, the Testimony of God's Spirit which cannot lie.

Secondly, By the fruits and effects of Election. as *Vocation*, *Justification*, *Sanctification*, Love of the Brethren, and Obedience to all the Commandments of God. And therefore it behoves us all to labour to get assurance of our Election or we cannot be saved, *Luke* 10. 20. And without it we can have no *true Joy* to our Souls. Surely mens careleſneſs in this point is great

great. They are careful to make their Lands and Leases sure, which condemns them for their want of care in this point.

After what manner all men shall be Judged.

Now St. *John* proceedeth in the description of this last *Judgment*, as it was declared unto him in a *Vision* in an *Island*: It was necessary to have it there it being private and free from Company, his Soul might the better be fitted with Contemplation to receive the power of God: For when humane help is fartheſt off, then God is most near to his Children. And then St. *John* sheweth after what manner we shall be judged: *Even according to those things written in the Book, according unto our works.* You have heard before, *That he saw all, both great and small stand before God.* None shall be wanting, now it may be wondred how so great a multitude shall be judged, how every man's Book shall be read, and every man's Conscience tryed. For we see what a long time it holds our Judges here, to try a few persons; such calling of Evidences, such producing of witnesses, such preferring of Indictments, *&c.*

But St. *John* saith, that it shall not be so here, for all must proceed according to the written Records, *And according to those things which are written in the Book.* So that when Christ Jesus the great Judge shall once sit upon the Throne of his Glory attended by his holy Angels, then shall the Book of every man's Conscience be opened, and then they shall afresh call to mind their former sins which they have commit-

committed so freely and willingly, running into sin without remorse or fear.

In these words we are to observe three special points.

First, Who they are that must come to Judgment; namely the *Dead*: They which have lain many thousand years rotten in the Grave; and then likewise let us observe, that God would have us certain of the day of Judgment, first, *for his glory*; Secondly, *for our comfort*; Thirdly, *for to keep us in fear of him*; Fourthly, *that all might be inexcusable.*

First, God would have us certain of the time; First, *to excercise Faith and Patience*: Secondly, *to Bridle our Curiosity*: Thirdly, *to contain us in our duty*; therefore (saith the Apostle, *Be ye always ready*; *for in such an hour as ye think not of, the Son of Man cometh.*

Secondly, The means whereby they must be tryed; even by those things which are written and recorded in their Books which is their Conscience.

Thirdly, The Touch-stone of this Tryal: namely the Word of God, and first of the Persons.

It is not to be doubted, but that St. *John* meaneth that *all* must come to Judgment; *Both great and small must stand before God.* But why doth he say here, *And the dead shall be judged?* It is to be observed, that he names expresly the dead, even those that have lain rotten many thousand years, must come to Judgment, they must be called to account, their old sins must now be brought to light; for these are the wicked

wicked thoughts of many carnal men, that when a man is dead, he is well! then all his sins die with him, he is forgotten, and his sins are not spoken of. But St. *John* saith here, that even the dead must come to Judgment, even their old sins must come to light, and they must answer for them. It is perhaps Six Thousand Years since *Cain* slew his Brother, yet his sin shall not be forgotten; tho' *Cain* be dead long since, yet his sins are not dead: No, no, *Cain* shall one day come to account for his sin. *Judas* who betray'd his Master many hundred years ago, at this day shall be called to account.

So in these our days many men think when they die their sins shall never be brought to light. The Usurer that by wicked means getteth wealth: when he dies perhaps he thinks he shall never hear of his sin again. So the Drunkard, Swearer, Prophaner of the Sabbath, *&c.* they think that death will end all their Misery, and that they shall never come to Judgment, but they are deceived; and to prove the same Christ said to his Disciples, *be of good chear tho' the World hate and revile you for my sake:* yet he told them, *for those sufferings here on earth, that they should sit upon twelve Thrones, and judge the twelve Tribes of Israel.* A shadow wherof we have in these our earthly Judgments, where you see the Justices and men of account sit with the Judge, which is a Token of Honour and Dignity in the sight of the People: not that they have to do with pronouncing Sentence, or with the Judgment: according to which we

read

read, *Luke* 13. 28. *That there ſhall be weeping, and gnaſhing of teeth*, when the ungodly which uſed no Conſcience while they lived, nor once thought of their giving account, ſhall ſee *Abraham*, *Iſaac* and *Jacob*; meaning thereby all the godly and faithful, and all the Prophets in the Kingdom of Heaven; and themſelves thruſt out, and Heaven Gates ſhut againſt them; being in that caſe *Dives* was, who in Hell beheld *Lazarus* in *Abraham*'s boſom, himſelf crying out for one drop of water to cool that unquenchable heat which he ſuffered, and could not obtain it. Then ſhall theſe wicked worldlings which ſet their hearts only on their riches, pleaſures and preferments, when they ſhall behold the righteous ſtand in great boldneſs and chearfulneſs, be grievouſly terrified with horrible fear, and amazement.

And then ſhall their Conſciences accuſe them, and their minds change within them, and ſigh with inward grief, and ſay within themſelves, *Theſe are they whom ſometimes we had in deriſion*, theſe are they whom we wronged in their Eſtates, and whom we ſo much oppreſſed and ſcorned; as indeed who are more derided in the World, than they that are well diſpoſed and live in the fear of God? *Theſe are they whom we had in deriſion*, and ſaid unto our ſelves, *We Fools thought their lives madneſs, and their ends without Honour: But now how is it that they are counted amongſt the Children of God, and that their portion is among the Saints, and that they are ſo highly in*

God's

God's favour? Therefore we have erred from the way of Truth, and the light of Righteouſneſs hath not ſhined unto us: and the Sun of underſtanding roſe not upon us: We have wearied our ſelves in the way of wickedneſs and deſtruction: and we have gone thro' dangerous ways, but we have not known the way of the Lord, nor lived in his fear, nor have we diligently walked with upright Conſciences before God and Man. Ah (poor Souls) it were well with them indeed if death might end their woful miſery: But alaſs, alaſs Death is even as a wide gate, to give them a paſſage to endleſs woe and miſery. For when they are dead and buried, their ſins die not with them, their miſery is not then ended: O no, then begins their miſery and torment. Oh it were good they might have no more a being after Death; it had been good for ſuch men if they had never been born; or being born, that they had been rather Toads or Serpents, for in death theſe have an end; but it is not ſo with the wicked and ungodly ſinner; for when he is dead and buried, even then begins his greateſt woe and miſery; for the ſinner that is dead many thouſand years, muſt for all this come to Judgment. And therefore thou that liveſt in Adultery, or any other ſin whatſoever, Remember that tho' thou die, yet thy ſins die not with thee. No, no, both thou and thy ſins muſt one day come to Judgment. *Solomon* ſaith, *Remember O young man that for all this thou muſt come to judgment*: Thy old ſins and thoſe which thou haſt committed in ſecret, they muſt now come to light.

Seeing

Seeing that the dead must come to Judgment that have lain so many hundred years in the Grave, and that their old and secret sins must come to light; Oh let us then watch over our lives, and have this still in our minds; well tho' I die, and rot in the Grave, *yet my sins shall not die, my evil ways cannot be forgotten*, they must come to light, so that we may never dare to sin, thinking, as many do, that when they are once dead they must never come to an account for their sins. But St. *John* saith here, *That the dead were judged*, even those whom we forget, and whose sins we would think would never be called to account even they must come to a reckoning: *For God will bring every work to Judgment, with every secret thing, whether it be good or evil, Eccl.* 12. 14. Which will be a terror to the wicked: But the Saints of God are not afraid of the Tribunal, or Judgment-Seat; but in the quiet of a good Conscience they comfort themselves in Jesus Christ. God Punisheth all our sins in strictness of Right, but hath Mercy in Transfering the Punishment upon Jesus Christ.

In the next place St. *John* tells us how men shall be tryed, and according to what evidence Sentence shall be awarded; namely, according to those things written in their Books. Here is the Evidence, here is no witness to be produced; for a man's Conscience shall be even as a thousand witnesses. Now what is here meant by the Books, you have heard already; namely, the particular Conscience of every man and woman. Saith the *Samaritan* woman *behold*

come

come and see a man which hath told me all things which I have done. Just so will our Consciences witness against us; thy Conscience is the Book that is the Evidence: Again, the things that are written in the Book, I told you they are all our evil thoughts, words and works; not only our gross sins, as Murther, Adultery, Drunkenness, *&c.* But in our Books is recorded, even our idle and vain words, every idle and filthy thought our close and secret sins, nay, our whispering and covert sins, such sins will then be brought to light, which now we have almost forgotten. While we lived, we sowed our words and idle thoughts as a Husbandman doth his seed, which will one day rise up again which we long ago thought had been forgotten and intombed. Mans Conscience is Gods Register, as one day will appear plainly and evidently to our sorrow, we shall hear again of every light transgression, and idle word that we do but whisper against our neighbour; and by this sentence must proceed, and according to our deserts must Judgment be awarded.

Now then, those which have good and holy thoughts, written in their Books, they are blessed and happy, for they shall not be ashamed; nay, they shall be glad to have their Books laid open, that their *Obedience*, *Repentance*, *Faith*, *Love*, *Zeal*, *Patience*, &c. may be known and come to light: But woe then to all filthy Adulterers, *&c.* For the reward of these sins is death, the wrath and curse of God for ever.

But when our cause cometh to be tryed before

fore God, from whom nothing is hid, nor can be kept secret, then no excuses can prevail; to so say, *I have married a Wife and cannot come, or I have bought this Farm, or that yoke of Oxen* I pray you have me excused from this Tryal. No this shall not serve the turn, come, thou shalt stand naked before the Judge; then no perswasion can prevail, neither any devices help us, or blind the Judge. Our first parents, When God called them to a Tryal for transgressing his Commandments, and when they fled from God and hid themselves, (altho' they were still in God's presence, but foolishly they thought otherwise) how did they answer for themselves, but by excuses? *Adam* speaks for himself, and says, *The woman which thou gavest me, gave me of the Tree, and I did eat.* The Woman likewise, she thinks to escape by that means *Eve* saith *the Serpent beguiled me and I did eat.* Likewise when King Saul had disobeyed God's Commandment, turning after the prey; being called to account, he deviseth an excuse, and saith, Yea, *I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought* Agag *the King of* Amalek, *and have destroyed the* Amalekits: *But the people took of the Spoil, Sheep and Oxen, and the chiefest of the things, which should have been destroyed, to offer unto the Lord.*

Amongst these may *Pilate* be reckon'd, who against his own Conscience condemned Christ to Death, and yet would excuse himself as though he were innocent in the cause. *When* Pilate

Pilate *saw that, he took water and washed his hands*, saying, *I am innocent of the Blood of this just man:* All this shall not serve the turn, their excuses must not free them, for their Consciences tell them otherwise; no fair tail shall then be heard, but the plain and naked truth, and our own Consciences shall testifie against us; and we shall not be able to answer one word of a thousand; we shall be forced to confess our misdeeds, and can keep back nothing, for all must be manifest: And we shall not find as it is in this world, when upon the humble confession of our sins to God, we may cry for pardon and hope to be forgiven; but then shall our confession be to our open shame, confusion, and endless destruction: Yea, all the Nations and People of the world that ever have been, shall be gathered before the presence of this Judge, and their witness in their bosoms. And the reason why they shall appear, is, that they shall be called to an account of their Stewardship; and after tryal of their cause, he shall separate the one from the other, the just from the unjust, the godly from the ungodly, the Sheep from the Goats; for saith St. *Matthew*, *He shall send his Angels with a great sound of a Trumpet; and they shall gather together his Elect from the four winds, and from one end of heaven to the other.* Whereby may be perceived, that both the good and the bad shall be gathered into the presence of the Judge, and then shall just men shine as the Sun, and shall be as it were quit by Proclamation, *Come ye blessed*, which made

made the Apostle St. *Paul* to break out into these words, *Herein is the love of God perfect towards us, that we should have boldness at the day of Judgment*: Therefore do the godly make their Prayers in an acceptable time, and wish that this day may come shortly. *Come Lord Jesus, come quickly.* This is a comfort to the righteous man, when his Conscience shall be found blameless in this day of Tryal,

Seeing that here is the Evidence, and by the things written in the Book, in our Consciences; we must be arraigned; and seeing in our Books is recorded all that we do, all our words, thoughts, and deeds, and that we must give up our last account to this great Judge, and for every idle word give an account; what account shall those give who have been idle hearers, and idle doers of his Word?

First, It must teach us above all things to look to our Books, our Consciences, to keep them very fair and clear, that our Books of account be in a readiness; for our Consciences shall either excuse or accuse us at that day.

Therefore the greatest burthen a man can bear, is the burthen of sin lying upon his Conscience, and pressing it down without any assurance of pardon, and so by consequence *David* accounts that he is blessed who is eased of the burthen of his sins, Let them that fear the Lord, and love their own Souls give all dilligence to make sure the remission of their sins, avoid hardness of Heart drowsiness of Spirit, and a Conscience which is seared, as with an hot Iron,

which

which causeth the fearful Judgment of God, and then at the last receives according to that he hath done in this life, whether it be good or bad. All must appear saith St. *John*, and if all of us, then every part of us both Souls and Bodies, must be presented at this Tribunal.

This was the care of the blessed Apostle St. *Paul*, *Acts* 24. by reason we must all come to Judgment, and our Consciences laid open, and we judged according to the things that are therein recorded; this I say made that holy Servant of God, to take all possible pains to keep a clear Conscience before God and Man. O that we may imitate this blessed Apostle, that seeing we must all come to Judgment, our Books, even our Consciences must be opened and disclosed, that we must receive sentence of Salvation or Damnation, according to the things written in our Books: Oh that we would labour and endeavour, that no filthy sins might blot our Books, but that we keep them clear and fair in the sight of God. It ought to perswade us, above all things in the world, to look to this, to keep the Book of our Consciences fair: *For if our heart condemn us, God is greater than our heart and will also condemn us.* *John* 1. 3. 20.

Use 2. Secondly, Seeing that sentence must pass according to the things written in our Books and those are not only the gross sins of the world themselves, but even the vile and unclean thoughts of our hearts, even these must come to Judgment; then let us be careful to avoid, not only the outward actions themselves, but

those unclean thoughts of ours; for they must come to Judgment. Alas, many think thoughts are free, and they shall never be arraigned for their vile and ungodly thoughts: But St. *Paul* saith, *Thoughts shall either excuse or accuse us. Rom.* 1. 20. And whosoever truly repents they repent of their vile and ungodly thoughts; for if we had no other sins written in the Book of our Consciences, but our sinful thoughts, they were enough to condemn us, both Body and Soul, for evermore.

Neither let us content our selves, to think we are in a good case. if we can say like the proud pharisee (which justified himself before God and man) *I am no Drunkard, nor Fornicator, nor Extortioner, &c.* No, let us look to our own Book, that there be not so much as an idle word written there, that hath not been blotted out with the tears of true repentance, for even they must come to Judgment, as our Saviour saith, *for I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. Mat.* 12. 36.

And that we may know in particular, what is written in our Books, St. *John* saith, *That we shall all be judged according to our works Rev.* 20. 13. So it is, 2 *Cor.* 5. 10. *We must all appear before the Judgement Seat of Christ, that every one may recieve the things done in his Body according to that he hath done, whether it be good or Bad.* We shall be judged, and receive a reward according to our works. If thy works are good then life, glory and salvation, but if thy work

works be evil, then death, destruction & damnation. Good works, although they cannot merit, yet they will shew the Faith which lay in the heart. So when an evil man dies, as *Dives*, his evil works go with him, his guilty Conscience will not leave him, neither in life nor death. Wherefore this day of Judgment may well be called the day of Revelation, when all that is now hid shall be revealed and made known. Here on Earth many things are kept close, and hid: but God shall lighten all things that are hid in darkness, and make the Counsels of the heart manifest, 1 *Cor.* 4. 5. And at that day *God shall judge the secrets of men by Jesus Christ*, *Rom.* 2. 16.

Doct. 1 *Men shall be judged according to their works.*

Hence then we see, that all men and women shall be tryed at this dreadful day, by their works: either they shall be acquitted and absolved, or else condemned by their works: For tho' no man can merit Life and Salvation, at the hands of God by his works, yet know this, that Judgment shall proceed at the last day according to thy works. If thy works have been good, just, holy, and pure, then thou shalt receive life, happiness glory, and salvation; but if thy works are wicked, unjust, and ungodly, then nothing but Death, Hell, and Damnation belongs unto thee. God told *Adam*, *In the day that thou eatest of the Tree of Life thou shalt surely die the Death.*

Our Saviour teacheth us, that a cup of cold water should not go unrewarded with him at

the last: And of *Cornelius* it is said, that his prayers and alms are come up for a memorial before God. And to this agreeth the Author to the *Hebrews God is not unrighteous to forget your works and labour of love, &c.* And as the Godly, shall be rewarded according to their works: So likewise in reguard of the wicked. *These things hast thou done,* &c. And again, *I was hungry, and ye fed me not,* &c. *Psal.* 50.

Use 1. Well, what should this teach us, seeing we must all receive sentence, according to our Works? Surely it ought to move us above all things in the World, to labour to abound in all holy Duties and Graces of God's Spirit, in Knowledge, Faith, Repentance, Love, Zeal, Cloathing, Feeding, and Lodging the poor Members of Christ; for according to our Works so shall our reward be: And though our works can merit nothing at the hands of the Judge, yet he being a most bountiful and merciful Saviour will crown his own Works in us, and reward them in his mercy, though we merit nothing. Dost thou relieve a poor Member of Jesus Christ? or Dost thou give a Cup of cold Water to a Prophet. Christ doth promise thee of a truth, he will not let thee lose thy reward. True it is, a Cup of cold Water is a mean gift, and far from any merit; yet Christ saith, *Verily, verily, of a truth thou shalt not lose thy reward.*

O how should this perswade all to labour to abound in all holy duties, to be liberal and bountiful to the poor afflicted members of Christ seeing

seeing our good Works, *tho' they cannot merit, yet they shall be rewarded; they shall not be forgotten in the day of Judgment?* They are sweet and blessed Companions? when all our friends can do us no good, they will bring endless peace and comfort to our souls.

Again, It ought to terrifie us all from evil works and ungodly ways? from Whoring, Drunkenness, Uncleanness, and every evil way: for if we are full of these, and these be found written in our Books? Oh then! wo unto us when these Books shall come to be opened; for then nothing but Death and Hell and Damnation belongs unto us. The remembrance of this latter day teacheth us, First the fear of God not to sin; Secondly, Faith in Christ to receive eternal life; Thirdly, Patience in Adversity, because after momentary pain succeeds everlasting joy.

Doct. 2. Here we see of all that we have and enjoy in this world, what shall go with us when we die, what shall accompany us to the Grave; and to Judgment our *Conscience* and our *Works*, nothing else shall go with us.

And when thou diest, thou shalt not take any thing in the world with thee, but thy works, *which is engraven in the Book of thy Conscience.* Thou canst not take thy Gold and Silver with thee, nor thy Lands or Livings, Corn nor Cattle; all these must stay behind thee when thou diest; only thy Conscience, thy Book, and thy Works must go with thee: If they are good, oh blessed art thou, if they are wicked, filthy

and unclean, Oh woe, and ten thousand woes, to thy Soul for evermore.

Saint *John* plainly tells us, that both the quick and the dead shall hear the Trumpet, and be gathered together to Judgment: First by the powerful voice of Christ, as in the example of *Lazarus*. *Those that are in the grave shall hear his voice.* Secondly, by the Ministry of Angels that shall gather the Elect from all parts. Thirdly, by the diligence of the Creatures, who in their kinds shall hear the voice of God The Sea, Death, the Grave, the Fire, which time and nature consumed, shall give up their dead and obey the voice of God, as at the Creation. The Godly shall not enter into Judgment of condemnation; but in the general Judgment they shall be quitted: And as their souls at death, so shall their bodies be then absolved from mortality? they shall solemnly be in augerated and invested into the glory of their Saviour. Christs coming to Judgment ministers comfort to the Godly, because he cometh to Judgment who is able perfectly to free them from all misery, from all terrour of Conscience, fear of Death, the Grave, the Devil, and Hell it self.

Use 3. Oh then what madness hath bewitched the hearts and souls of most men and women in the world? what do men desire? what do they hunger and thirst after? Surely for pleasures, profits, and preferments? for those they run Night and Day, Winter and Summur, by Sea, and Land; for these they spend all their

their labour, wit, and ſtrength. Here is all that moſt men deſire, they care for no more. No account of Prayer in their houſes, to read, to hear, and ſpeak the word of God; nor deſire to attain to Knowledge, Faith, and Repentance; no conſcience to live in the fear of God; little or no pity to the needy members of Jeſus Chriſt. Alas, they never think of theſe things, but all their deſire is for the world, Ah poor blind ſouls! they imagine not, nor conſider that they muſt leave all theſe behind them; they muſt part from them all; Thou canſt not take one piece of Gold or ſilver with thee, but all muſt be left behind, only thy Conſcience, only thy Books, only thy Works muſt accompany thee. O then what madneſs is this to ſeek and hunt after ſuch things as cannot help us, nor ſtand us in any ſtead in the day of Judgment? Nay if they be gotten wrongfully by oppreſſion, uſury, extortion, or kept with a bad Conſcience, they will be a terrour unto us at the laſt day.

Let us then not ſet our hearts too much upon theſe things, which cannot profit us in this fiery day of Tryal. Why ſhould we be ſo fooliſh to ſet our hearts upon that, that cannot help us, nay which we muſt leave behind us? and ſo improvident for the true treaſures which only will avail at that day?

Let us therefore enter into Covenant with the Lord to ſtrive againſt all ſin, eſpecially againſt the particular ſins and corruptions of our hearts and lives, wherein we have moſt diſhonoured

the Lord, and have raised up most guiltiness to our Consciences, which will at the last condemn us; and let us hereafter carefully see our Covenant be kept and continued as much as in us lieth, and let us remember the words of the Prophet *Esdras*, in his Second Book, Ch. 7. ver. 32. *The earth shall restore those that have slept in her, and the most high shall appear upon the seat of Judgment and miseries shall vanish away, and long-suffering shall have an end, Justice only shall continue, the truth shall remain, and unrighteousness shall bear no more Rule.*

Oh then, I beseech you again and again, seeing that nothing shall go with you to Judgment, but only your works, to lay aside all immoderate care of the World; yea, and the things of this world, for these must stay behind us, and cannot help us in the day of Judgment. Let us labour for better things, for durable Treasures, for a clear Conscience to a bound in good works, in *Knowledge, Faith, and Repentance.* Let us take heed we are not found naked of these. Oh what a woeful case are they in, that have nothing in the world to go with them to Judgment, but an evil heart a galled Conscience full of uncleanness. Their state is woful and miserable; it had been good for them they had never been born.

Here a Question may be asked, how this saying of St. *John*, can stand with that of our Saviour, *John* 3. 18. *He that believeth on him is not condemned, but he that believeth not is condemned already.* Now if the faithful Children of

of God shall not come into Judgment, and the wicked unbelievers be condemned already, how saith he that all shall be judged at the day of Judgment?

I answer, it is true, that the faithful Children of God shall not come into Judgment, that is, of condemnation: *Rom.* 8. *For there is no condemnation. &c.* But God will pronounce that blessed Sentence, *Come ye Blessed, &c.* As for the wicked it is true, they are condemned already: First in the decree and counsel of God, being Reprobates and Cast-aways. Secondly, in the Word of God. Thirdly, in their own Consciences they are condemned already: But the full manifestation of this Sentence shall not be until the day of Judgment: and so we are to understand that saying of *Solomon Eccl.* 3 17. *God shall judge the Just and the Unjust*, the just to Salvation, the Unjust to condemnation.

Now the third point that we propounded, is the touchstone of this Tryal, whereby all mens thoughts, words and works, shall be tryed. To this St. *Paul* answered, *At the day of Judgment, God shall judge the secrets of all mens hearts by his Gospel, Rom.* 2 26. *Our Thoughts, our Words and our Works*, must be tryed by the Word of God and that Thought, Word, or Work, that is not according to the Commandments of God, is a very idle thought, a vile word, and a wicked work.

Seeing then that all our thoughts, words, and evil works, must be tryed and examined by the sacred Word of God, by the Law, and by the

Gospel, we have need to labour to know them and to be acquainted with them, that we may know what is sin, and what is not sin, that so we may leave the one and do the other. Oh what a woful case they are in, which are ignorant of the Word of God, ignorant men and women, without any knowledge? they know not what is good or evil. And therefore saith the Apostle *Paul, Thess.* 2. 1. 8. *The Lord Jesus will come in flaming fire taking vengance on them that know not God and that obey not the Gospel of our Lord Jesus Christ.* And therefore as you love your souls, love the Word of God, labour to know it, and embrace it: If thou be ignorant of it. and wilt not yield obedience unto it, it shall stand against the at the day of Judgment, when thou must be tryed by it, when perhaps thou wouldest wish thou hadst but a weaks time here; nay, a days time to repent, but an hours time to pray, and to make thy peace with God. Therefore let us all labour to be instructed in it, read it, remember it, and lead our lives by it, as long as we live, for we cannot tell how soon we shall be called to give an account of our Stewardship; and whatsoever is done contrary to it, is sin: It must come to Judgment, and the Word and our own Consciences will condemn us.

13. *And the Sea gave up the dead which were in her, and Death and Hell delivered up the dead that were in them, and they were judged every man according to their Works.*

YOU have heard in the 12 verse immediately going before, how Saint *John saw the*

dead

dead, both great and small; stand before God, that is, all men and women that ever lived, or shall live until the end of the World.

Now here a question ariseth how can this be? How is it possible that all men should come to Judgment? There have been many thousands drowned in the Sea, and the Fishes have devoured them; some have been slain in the field, and the Fowls have eaten their flesh; and many have been burnt, and their bones consumed to ashes.

Then it is a very high point, a matter beyond all natural reason that all the dead should rise again. Men that have been drowned, and Fishes have eaten them, and men perhaps again have eaten the Fishes, and they have been burnt to ashes; their ashes have been scattered who knoweth whether; How then is it possible for them to rise again? Indeed Atheists, and Epicureans are not a shamed to say that there shall be no resurrection but when a man dies, there is an end of all his joy, and all his misery.

But that the dead shall rise again, is an Article of our Faith; *We believe the Resurrection of the dead*; and we know that God will in mercy reward his poor children, and in justice punish the wicked and ungodly.

But we see, as *Solomon* saith, *In this life all things happen alike, to the just and unjust*, Nay, oftentimes *Dives* is full, and at ease, when *Lazarus* is empty and in misery. How then should God be just, if he should suffer his poor Children that love and fear his Name, here to live

live in misery, and never to reward them; Or again, how should God be just, if he should suffer the wicked and ungodly to live here at ease, if there were not a time to come, when they should taste of vengeance; Therefore they must come to Judgment, they must rise again, *The Godly to be made partakers of life and joy, and the wicked of shame and confusion.*

So that the instruction we observe hence is this, That the dead bodies of men, both good and bad, shall not always be under the power of death, but shall one day be quickned and raised up to life again. There is not one Article of our Christian faith more clearly set down in all the Book of God, than this Article of our Resurrection. How confident is *Job* in this thing? *I know that my Redeemer liveth*, &c. *Whom mine eyes shall behold.* And the Lord himself saith thus by the Prophet. *Isa.* 26. 19. *The dead men shall arise, even with my Body shall they arise, awake and sing ye that dwell in the dust.* The Apostle St. *Paul* proveth this Doctrine of the Resurrection of the dead, writing unto the *Corinthians* by many unanswerable Arguments: 1 *Cor.* 15. 12. *If there be no resurrection of the Dead then Christ is not risen.* And again, *If Christ be not risen, then is our Preaching vain, and we are in our sins.* And again, *This Corruption must put on incorruption, and this Mortal must put on Immortality,* This then we may resolve on, that the Bodies of men shall one day rise again, whether they be good or bad, godly men or sinners, to Judgment they must all come according

ing

ing to that of the Apostle, *Heb.* 9. 27. *It is appointed for all men once to die, and after death cometh Judgment.* For by the sound of the last trumpet, the dead shall arise: We must not think that it shall be a common Trumpet which shall be blown; no, it shall be the shrill voice of the Angels, which shall make that Alarm, that all the dead shall hear, obey, and rise out of their Graves. At this day of Jubilee there shall be no new Moon, in which the Trumpet was used to be blown, which the Prophet *David* speaks of in the 81 *Psalm*: But we shall have a new Earth, and a new Heaven, when this Trumpet shall be blown, it shall be heard far and near no ear whatsoever but shall hear this sound; the dampness of the Earth shall not hinder it, nor the depth of the Grave shall excuse us, no place, tho never so remote, shall hinder this sound, for it shall be universal, and from all the corners of the Earth shall this Trumpet be heard, it is the Lords signal, All must arise that shews the Power of the voice, and the obedience of the dead. Indeed it is a powerful voice, and all must obey it. The Grave must surrender up all; for the Sea and the Grave are but faithful Stewards, and must deliver up the Bodies which have been so long hidden; the living must then be congregated, and the dead shall arise and come to Judgment, and every one receive according to his Actions he hath done in the flesh.

Reas. 1. And indeed, it is requisite it should be so in reguard of God's justice, that his promises

miſes made to the godly, and his Threatnings againſt the wicked, might at laſt be made good to both, which many times in this life are not. *His Juſtice then requires that men ſhould one day riſe again.* The Elect Children of God are only partakers of Chriſt's Reſurrection to Eternal Glory. The ungodly indeed riſe by vertue of Chriſt, not as he is a Redeemer, but a terrible Judge; and beſides the Death of the Body, they muſt ſuffer a ſecond Death, which is a pouring out of God's wrath on them for ever.

Secondly, The very works in nature do in a ſort ſhew this: As the *Phœnix*, who in waxing old, it's ſaid maketh a fire, and burneth her ſelf to aſhes, out of which aſhes ſhe reviveth again. We ſee it in other Birds, as the Swallow, *&c.* which all the Winter are ſaid to be aſleep in holes and clifts of Rocks, and in the Spring come abroad again. Yea, the very Trees and Plants of the Earth, as in Winter, they appear to be dead, ſo in Spring, they revive and live again.

And why then ſhould any think it is impoſſible for God to *raiſe our bodies out of the duſt?* We ſee a poor ignorant man is able of Clay or Aſhes, to make a very beautiful Glaſs. How much more then is the ever-living and Almighty God able to raiſe our bodies out of the duſt? But you will ſay, Are not mens Bodies eaten of Fiſhes, and Men eat them again? How is it poſſible to raiſe the Bodies of theſe men thus *conſumed* to duſt, and mingled with the bodies of ſeveral Fiſhes, and of divers ſorts of Beaſts

I Anſwer, That tho' it be impoſſible to mortal men, yet it is not impoſſible to God; For he that created all our Bodies of nothing, can make them again with ſomething, namely, of their own matter, and ſever their Bodies from all other Subſtances. The Atheiſt denies the Reſurrection of the dead, which we will confute by the Scriptures, and the Reſurrection of Chriſt.

And ſince Chriſt gave life to himſelf when dead and in the grave: how much more now being alive, and in Heaven Glorified, is he able to raiſe his members from Death to Life, and to raiſe up thoſe that are dead in ſin, by his Spirit unto newneſs of Life? Chriſt's Reſurrection is both the cauſe and confirmation of our riſing again: *If we believe that Jeſus Chriſt died and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him. Theſſ.* 1. 4. 14. And again, *If the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt*, &c. *Rom.* 8. 11. And to prove the Reſurrection of Chriſt's Body, the witneſſes are theſe: Firſt. the *Angels, Why ſeek ye the living among the dea he is not here, he is riſen, Luke*, 24. 5. *2dly.* the Saints that roſe with him, *and went unto the holy City. 3dly.* a forced Teſtimony of the Soldiers; *They came into the City and told all things that were done.* Forthly, the Diſciples and followers of Chriſt, the Apoſtles, the Women, the two Diſciples *Peter* and *John*, and more (ſaith the Text) than five hundred brethren at once: but eſpecially the Apoſtle *Paul the choſen of God.*

Then

Then Fifthly, his own love was shown, he bid the Woman, *Go tell my brethren that I am risen*, 1 *Cor.* 15. 16. So St. *Peter* in his first Epistle, *Chap* 1. *Verse* 3. saith, *blessed be God the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God thro' Faith unto Salvation.* St. *Paul* testifies as much in divers of his Epistles: 1 *Cor.* 15. 20. *Christ is risen from the dead, and become the first fruits of them that sleep.* Likewise *Eph.* 2. 6. *He hath raised us up together, and made us sit together in Heavenly places with Jesus Christ.* And again in *Acts* 3. 26. *Unto you first, God having raised up his Son Jesus Christ, hath sent him to bless you in turning away every one of you from his iniquities.* And *after he was risen he appeared* (as the Text saith) *first to Mary Magdalen when she stood without the Sepulchre weeping.* She teaches us that we have cause to weep, when we have lost Christ: for he is our righteousness and our life: and not without hope must we weep; for in his Resurrection we recover him with Consolation. To believe and hope in our Resurrection is a chief solace of our troubles and croses which are but for a time, for *Hope* doth expect that certainty, which *Faith* from the word of God doth believe confidently. Christ's death was not only for our sins, but his Resurrection was to obtain Righteousness for us, the Holy Ghost, and everlasting Life and Glory. First

First, He rose for our Justification.

Secondly, For our Regeneration.

Thirdly, For our Resurrection to everlasting Glory.

All the benefits of Christ's Death, are the fruits which we receive by this Resurrection; by Christs Resurrection he applies the benefit to us which he merited for us of his own free love.

The Fruits of Christs Resurrection are, First, we are confirmed, that by his merit he hath perfectly satisfied for our sins. Secondly, in the application of Christ's benefits, that could not be conferred nor applied, except he had rose again. Thirdly, in the gift of the *Holy Ghost*, by which Christ *Regenerates* us, and gives us Eternal Life. Fourthly, We are by Christ's Resurrection preserved in a perpetual and applied Righteousness begun, which shall be consummated in Eternal Life. Fifthly, In the Resurrection of our Bodies: First, because Christ is our Head, and we his Members: Secondly, He hath taken away sin the cause of Death.

Thirdly, He received Life for us: Fourthly, We have the *same Spirit*: Fifthly, By the man Christ, came the Resurrection from the dead.

Sixthly and lastly, The fruit of Christ's Resurrection, is the consummation of all benefits, and the glorification of his Church Militant, and therefore, with *Paul*, let us believe in the Resurrection of Christ, who rose the third day from the dead, to make us partakers of his Righteousness, Sanctification and Glorification purchased by his Merits only. *John* 16. *These things have*

I spoken. (saith Christ) *unto you, that in me you might have peace, in the World ye shall have tribulation: But be of good chear, I have overcome the World:* And St. *Paul* saith *Rom.* 14. 9. *To this end Christ both died, and rose again, and revived, that he might be Lord both of the living and the dead.*

So then this place proves and confirms that Article of our Faith, that we believe the Resurrection of the Dead. For tho' a man die by Sea or Land, in his Bed, or in the Field. St. *John* saith, The Sea shall give up all that have been drowned, Death and Hell, that is, the Grave shall deliver the dead in them, so as all must come to Judgment, of what Death soever they die. O then, see (Beloved) how the Devil bewitcheth many a poor ignorant soul! when he is in misery, distress, and calamity, or in a deep melancholly, the Devil perswadeth him to become his own Executioner to end his misery and shame, by hanging himself, cutting his Throat, drowing himself, *&c.* And we know and hear that he prevaileth much in these days: Some being in disgrace, as *Nebuchadnezzar* and *Achitophel*; some with the guilt of sin, and sting of Conscience, as *Cain* and *Judas*, and some being crossed in the World's affairs, cut their own Throats, or otherwise destroy themselves. Now they foolishly think by this means to end their grief: When alass, alass, they do but hasten their own destruction, as if a man should (to avoid a little smoke) cast himself into a flaming fire: So they to avoid this little grief of their Bodies, Plung both Body and Soul into Eternal

Torment

Torments: For, what ease is it for any to destroy themselves, seeing they must come to Judgment? Tho' they kill or drown themselves, *The Water and the Grave must one day give up their dead.* From hence let us learn to arm our selves if *Satan* should tempt us to such horrible facts, to cast away our selves, *&c.* Let us answer him, we may not cast away that which Christ hath bought with his own blood; nay, let us answer him, that we shall not thereby end our misery, but increase it.

Now if you demand, by what means the dead shall then arise at the last day; I answer, It is by the mighty power of the voice of Christ, *The hour shall come* (saith Christ) *in which all that are in the Grave shall hear the voice of the Son of God, and come forth.* And to shew the wonderful power of the voice of Christ: It is compared to the sound of a Trumpet, the loudest and the shrillest of all Instruments. *Thes.* 1. 15. *For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the Trump of God, and the dead in Christ shall arise first.* Such shall be the power and force of his voice of the Lord Jesus, that it shall be heard over the whole World. Nay, tho' men have lain many thousand Years rotten in the Grave, yet they shall hear it, and come forth to Judgment. Nay, the Devils and damned Spirits shall be constrained to appear at his voice. No Prince, nor Monark, no King nor Noble-man shall be able to absent himself from God's presence, nor once dare to plead in our

cause

cause, but they must be forced to obey the voice of the Son of God, and come to Judgment. Christ was a Lamb at his Passion, and some shall find him a Lion at his Resurrection.

Seeing then we must all hear the voice of the Lord Jesus at that day of Judgment, and we cannot but come forth out of our Graves unto this Judgment: O let us now obey his voice in the Ministry of his Gospel, and embrace the Word, and the voice of his Ministers. If we do not leave sin, hear our Saviour Christ Jesus speaking unto us in his Word, and embrace his Truth; Then let us know that we shall one day hear another voice, when we shall be compelled to come before him to condemnation.

Therefore in all afflictions and miseries whatsoever, and especially in diseases and death we must strengthen our selves in the future Resurrection, remembring that of the Apostle, *Phil.* 3. 20, 21. *Our conversation is in Heaven, from whence also we look for a Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself.* Every Christian, as in the eleventh Article of our Creed, doth believe the *Resurrection of the body.* And St. *Paul*, in 1 *Cor.* 15. 20, 21. saith, *But now is Christ risen from the dead, and become the first fruits of them that sleep; for since by man came death, by man also came the Resurrection from the dead.*

Quest. But how?

Answ. God that in his Omnipotency made

our

our Bodies, and all things else of nothing, can after, in our corruption, restore it) in the same substance and quality to Eternity, for with him is nothing impossible. *Luke* 1. 37. *With God nothing is impossible.* St. *Paul* satisfieth this scruple abundantly and sufficiently, which is able to stop the mouth of all Atheist whatsoever: *O thou Fool, saith he, that which thou sowest is not quickened, except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain as it were Wheat or some other grain; but God giveth it a body, as it pleaseth him, and to every seed his own body.*

Tho' it pleaseth God not to let thee know the time of the Resurrection to himself only known, yet the manner he hath left to be shewed by the Apostles and they have recorded it for us, as in 1 *Thess.* 4. 16. *For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angels, and with the Trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together, with them in the Clouds to meet the Lord in the Air, and so shall we for ever be with the Lord.*

This hope of the Resurrection hath ever been the greatest consolation to the godly in their afflictions, whence *Tertulian* saith, That the confidence of a Christian is in the Resurrection from the dead. An example hereof is in *Job* in the midst of his Afflictions he said *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth, and tho' after my skin worms destroy my body, yet in my flesh shall I see*

I see God. What can be more manifest? No man (after Christ, than he before Christ's appearance in the flesh) could speak more plainly and certainly of the Resurrection, from the confidence of our Resurrection we contemn things present in hope of the future, for all flesh shall see the Salvation of God.

Of the Resurrection, *Isaiah* saith, *Chap.* 26. *Verse* 19. *Thy dead men shall live, together with my dead Body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. At that time the people shall be delivered, every one that shall be found written in the Book.* *Ezekiel* also hath it very plain in *Chap.* 37. *Verse* 12. Prophesie and say unto them, *Thus saith the Lord God, Behold O my People, I will open your Graves, and cause you to come up out of your Graves, and bring you into the Land of* Israel, *and ye shall know that I am the Lord, when I have opened your Graves, O my people, and brought you up out of your Graves, and shall put my Spirit in you and ye shall live: and I shall place you in your own land, then shall you know that I the Lord have spoken it, and performed it, saith the Lord.* Thus you may see, that all the dead must rise and come to Judgment; And you hear how and by what means our bodies shall be raised, namely, by the mighty and wonderful Power of the voice of the Lord Jesus. Let us now come to the Use.

Use 1. First, Seeing of what death soever men die, either by Fire or Water, or howsoever they must one day come to Judgment. Let us

then beware of that ungodly thought and deviliſh perſwaſión, that runs in moſt wicked mens minds, that think that when they die there is an end of all their miſery: and altho' they have been very great ſinners, yet if they eſcape till death, all is well. And thus think that they and their ſins ſhall be buried together.

No, no, (poor ſouls) they much deceive themſelves. How ever thou dieſt, thou ſhalt come to Judgment; and death is ſo far from ending thy miſery, that it is a broad Gate to let thee into it: For ſo ſoon as the rich man died, he was preſently in Hell Torments.

Therefore let us take heed how we wiſh as fooliſh men do in their ſickneſs, old age or miſery. *O would I were dead, then I ſhould be out of my pain* Oh! no, if thou be not a child of God, and a repentant ſinner, it had been better for thee never to have been born, or to be a Toad or a Serpent. And thou ſhalt find, that death is ſo far from eaſing thy pain, that it will bring thee to ten thouſand times more pain and torment, even in Hell-Fire for ever. Therefore let us not think that death ſhall end the miſeries of wicked men.

Uſe 2. *2dly.* Seeing that all men muſt riſe to judgment, and by what means ſoever they die they muſt be called to account: This is a wonderful comfort unto God's poor Children, who abide more trouble and grief than they? Who are more hated, reviled, croſſed, and wronged than they? Their life here for the moſt part is nothing elſe but a life of miſery; but their

comfort

comfort here is this, that they ſhall riſe again, and then the *Caſe ſhall be altered*; then their miſery ſhall be turned into Felicity, Joy and Happineſs. Haſt thou been poor here? There thou ſhalt be rich, and poſſeſs a happy Kingdom as *Lazarus* did. Haſt thou been hungry and thirſty here? There thou ſhalt taſte of the Tree of Life. Haſt thou been wretched and naked here? There thou ſhalt be cloathed with the precious robes of Chriſt's Righteouſneſs; and inſtead of Rags of Infamy and Reproach, which we put on here, *We ſhall be crowned with a Crown of immortal glory*, &c. But it is not ſo with the wicked and ungodly, for they having taken their pleaſures here, and received their portion in this preſent World, ſhall riſe to judgment to hear the heavy ſentence of condemnation denounced againſt them, and now to *be caſt into that lake that burns with fire and brimſtone for ever, which is the ſecond death.*

Uſe 3. Thirdly, Seeing St. *John* ſaith that all ſhall come to Judgment; theſe bodies of ours tho' they be drowned, burnt to aſhes, or howſoever they be conſumed, yet they ſhall riſe again, either to Life Eternal, or Death Eternal. Should not this make us all (Beloved) for to look to our ſelves, to take heed we do not uſe our bodies to the diſhonour of God, knowing that our Bodies are the living Temples of the Holy Ghoſt? Wouldſt thou have thy Body to be partaker of Life, Felicity, Glory, and Salvation in Heaven? Then uſe thy Body now to the Glory of God upon earth, to hear his holy Word, to ſanctify his Sabbath, &c.

But if thou uſe thy Body to ſin, as Swearing, Drunkenneſs, Whoredom, *&c.* then know that thy Body ſhall riſe again to Judgment, to be tormented for ever. Do but conſider the rich Glutton, who had abuſed his Body in ſurfeiting and drunkenneſs, *&c.* What became of it? Was he not tormented in Hell at laſt? and as he had given his tongue unto ſwearing, *&c.* now he cries *His Tongue, His Tongue*: O that all ſinful wretches would but think of this one Example of God's Judgment, that if they abuſe their Bodies as this man did, that they ſhall then taſte of the ſame Judgment.

Wouldſt thou have thy Body glorified? then glorify God in thy Body: doſt thou think that thy *Soul ſhall be ſaved*, and thy *Body glorified*, if thou uſe the members thereof to ſin, to uncleanneſs, *&c.* Oh, no, let us not deceive our own Souls, it cannot be: for ſaith the Apoſtle, how can we that are dead to ſin live any longer therein.

Uſe 4. 4*thly.* Seeing that the Holy Ghoſt ſaith, that whatſoever death we die, *we ſhall all riſe again*; and God's children only ſhall riſe to Life and glory: This may teach us not to weep and mourn immoderately for our friends deceaced. For it is a kind of envy to bewail thoſe that are at reſt and gone to happineſs.

True it is, that our Saviour Chriſt wept for *Lazarus*, and the Diſciples made great lamentation for *Stephen*: And ſo we have great cauſe to mourn and weep, when Holy Men are taken away: we ought not to be as ſtocks and ſtones

or senseless Creatures, without affection. It must needs grieve the heart of a Husband to part with a Loving, Godly, and Religious Wife: But we ought to moderate our mourning, that we weep and mourn not overmuch, for they shall rise again. *I would not have you to be Ignorant, Brethren, concerning them which are asleep, that ye Sorrow not even as those which have no hope*, 1 *Thess.* 4. 13.

Where the Holy Ghost tells us, that the dead in Christ do not die *properly*, but lay them down to take a sweet sleep, after their long and tedious labours and troubles in this world, and afterwards they must rise again to Life, Happiness, Liberty, Glory, and Salvation.

Wherefore then should we mourn excessively and weep and lament at the death of our Friends seeing they do not perish, they are not cast away? Oh no, their Souls are presently in joy, and their wearied Bodies are at rest in the Grave as in a bed of Down, until the day of Judgment and then they shall rise to Glory. And whether this seperation of our Souls from our Bodies, shall be by voice, or a secret guiltiness of our own Consciences; it is all one, for all must rise and come to Judgment. The Angels they shall obey his voice, they shall be his reapers at this great Day of Harvest, and they shall make a seperation at his Word; for by the Power and Omnipotency of Christ shall this seperation be. Therefore let us endeavour to die to sin before we die to nature; and let us strife to bury it before it bury us; for sin brings only guilt and

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shame in this Life, and utter perdition in the Life to come. Therefore, O Lord, let my eyes be as a Well-Spring every morning to shed forth tears of true repentance for my iniquities.

And they were judged every one according to his works.

NOW mark, I pray, how the Holy Ghost repeats this point again and again, he insists often upon it; he said before, *The Books were opened, and the dead were judged according to those things written in the Books.* And now again he saith, *They were judged every man according to his works.* What should be the cause why the Holy Ghost so often repeats this point, again and again? I answer, The cause is in us, because we are hardly brought to believe this point for hardly one of a thousand believeth this, that he shall be judged according to his works. Oh it is a hard matter to perswade men and women of this, that they must give an account of their works. Tell the wicked sinner of his ungodly ways, of his Prophaness, contempt of Gods Word, *&c.* what do they say? do they quake and tremble? do their hearts and souls even yern in them? Oh, no, no, they flatter themselves with this conceit, *God is merciful*, or say, *God forgive me, I thought not of it, I was urged to it:* And so abuse the mercies of God to excuse all their abominations. And thus it is in the vile heart of Man to think he shall never come to account for his sins, nor receive a reward according to his works whether they be good or evil.

How needfull is it then for all men that are blinded with ignorance, and ſo deluded by the Devil, and their own imagination, to pray to the Lord for the aſſiſtance of his *holy Spirit* to guide them in all their ways, and to mollifie their hard and obdurate hearts, that they may be ſenſible of their wicked Actions, acknowledging with the true penitent ſinner the wrath and judgment of God due unto them for every ſin, to render all poſſible thanks for the preſervation of their Lives from day to day; ſo ſhall they with a quiet Conſcience be comforted in this life and end their days with aſſurance of a joyful Reſurrection in the Life to come.

The Great ASSIZE.

The Fourth and laſt Sermon, Treating of Death and Hell, and alſo of the Joys of Heaven.

Rev. 20. 14. 15.

14. *And Death and Hell were caſt into the Lake of Fire, this is the ſecond death.*

15. *And whoſoever was not found written in the Book of Life, was caſt into the Lake of Fire.*

IN handling of this weighty point of Religion, (the ſecond coming of Chriſt to Judgment) I have ſhewed you from the mouth of God, Firſt, what manner of Perſon the Judge ſhall be and how he ſhall come: Namely, like a mighty Prince, with great Power, Majeſty and Glory, with an innumerable company of Arch-Angels and Angels, with *all* the Hoſt of Hea-

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ven; there is the number of them that ſhall appear at the laſt day, *even all*, and leave Heaven empty, as it were, of Angels; for at this ſentence the whole Trinity will be preſent, ſo that there will be no need of Angels in Heaven to do any office to wait upon God. or on the Holy Ghoſt, while this ſentence is paſſing unto the great comfort of all his poor Members and to the terrour and amazement of all his Enemies.

Secondly, you have heard who ſhall be judged, *Both great and ſmall.*

Thirdly, The manner how Judgment ſhall proceed: Namely, By the written Records, which are the Books of Mens Conſciences.

And now in the laſt place, we come to the execution of Judgment, upon wicked Reprobates, and ungodly in theſe two laſt Verſes: For when Judgment is pronounced according to their works, when Chriſt Jeſus, which is the ſecond perſon in the Sacred Trinity, ſhall ſay unto them, *Depart from me ye curſed into Hell-fire, there to remain for ever with the Devil and his Angels*, &c. Then immediately the execution of this ſentence ſhall follow; for ſaith St. *John, Death and Hell were caſt into the lake of fire; that is the ſecond death.*

Firſt, We are to enquire and ſeek the true meaning of the Text, becauſe every word may move a Queſtion. For,

Queſt. 1. *What is Death*, that he ſhould be caſt into Hell-fire? Is Death any Creature? Is Death ſubject unto pain and torments? Surely no, Death is no body, it hath no ſence nor

feeling; Death is no Creature, but only the deprivation of Life. Again, what a strange speech in this, *that death* shall be cast into Hell: How can this be?

Quest. 2. Secondly, What is meant by the *lake of fire*? Is Hell a water, or a fire like unto our fire?

Quest. 3. And lastly, We are to consider what is meant by the second Death, into which all Reprobates must be cast without recovery.

First, Here by Death and Hell, is meant not Death it self, nor Hell it self, but the Heirs of Death and Hell, that is *all the Reprobates* that shall be cast into Hell-fire, and there abide for evermore. Thus you see what is here meant by Death and Hell; namely, the Heirs of Death, and fire-brands of Hell, all Reprobates, all stiff-neeked *Pharaohs*, all bloody *Cains*, all covetuous *Nabals*, all treacherous and betraying *Judas*'s, all impenitent sinners that live and die in their sin, *all these shall be cast into the Lake of Fire.*

Use 1. Seeing the Holy Ghost gives these Titles and Names unto all wicked and ungodly sinners, even Death and Hell: this shews the wonderfull misery, and the cursed estate of all those that live and die in their sins, without Repeneance. Alas! It is so woful and damnable, that they are even called Death and Hell it self.

This shews the misery of such as die in their sins.

Oh then, let all sinners that live and delight in sin take heed to themselves. You see the woful

ful misery of all impenitent sinners, namely, that they are no better than the Vessels of Wrath the Heirs of Eternal Death, and Fire-brands of Hell for evermore. Oh that all sinners would fore-think of this woful misery that hangs over their sinful heads. What a strange kind of speech is this, and of what force? when God calleth such Reprobates, even Death and Hell it self. Ah poor wretches! Ah miserable and woful creatures, which are but Death and Hell it self! Oh would to God that the Drunkard, the Swearer, the Prophaner of the Lords day, the Adulterer, *&c.* would lay this to heart, that tho' they see not their misery, nor the woful estate wherein they live, but chear themselves in their sinful ways, yet they are no better than the heirs of vengeance and wrath of God, nay indeed very death and Hell it self; and one day the Vials of Gods wrath will be poured upon them.

True it is, that wicked men do as the people did in *Isaiah*'s time, *Isa.* 28. 21. tho' they lived in horrible sin, yet they made a League with Death, and were at an agreement with the Grave; they had taken a Lease of death and Hell; as the Rich Man which said to his Soul, *Soul take thine ease, for thou hast Goods and Riches laid up for many years*, and so live in sin, without fear of punishment: But the Lord tells them, he will break the Covenant, and disanul their Agreement. And although they have lived a long time in sin, yet in the end Death will knock at their doors, and then seize them

and they muſt pay dear for their long Leaſe, even the loſs of Body and Soul for ever.

And is not this the daily practice of moſt men and women at this day? Do they not make a Covenant with Death, and labour to be at an Agreement with Hell? Men live in Swearing, Lying, Drunkenneſs, *&c.* as if they thought they ſhould never die, they imagine they ſhall eſcape for all their ſins. But (poor Souls) let them know, that Death and Hell will ſeize upon them. Nay, if they live and die in their ſins without repentance, let them know that they are no better than *Death and Hell it ſelf, and they muſt be caſt into the Lake of Fire.*

Uſe. 2. Here you may ſee what a horrible and curſed thing *ſin is in the ſight of God*, for ſin maketh men become guilty of Eternal Death, and Fire-brands of Hell. As when a Traitor is executed For Treaſon, his Son ſmarteth for his Offence. Even ſo ſin, which is Treaſon againſt the Majeſtey of God, when it is brought forth, it brings us to Death and Hell; for Death and Hell is the reward of ſin.

And Death and Hell were caſt into the lake of fire. Would you know what ſhall become of the prophane Wretches of the World! the blaſphemer, Adulterer, Drunkard, Idolater, Swearer, *&c.* St. *John* ſaith hear in plain terms; *They ſhall be caſt into the Lake of Fire.* Thus was the rich glutton; *Luke* 16. For his exceſs, drunkenneſs and want of piety, *&c.* caſt into the Lake of Fire: And ſoe ſhall all impenitent Sinners one day be caſt into the terrible and woful Lake of Fire.

Now

Now if a Blasphemer, or an Adulterer, *&c.* should have but this punishment, to hold one of his Fingers in the flame of a Candle one quarter of an hour, how could he endure it? But if a man should be roasted alive upon a Grid-Iron, or boyled in a Cauldon of molten Lead, what misery were this; Whose heart would not quake and melt to think of it yet these are nothing in comparison of those most *extream* and *endless torments* in this Lake of Fire, when both Body and Soul shall *burn and broil*, and as it were fry, yet never be consumed in those scorching flames which cannot be quenched. Most men are afraid to commit Treason becaus Traytors are so greviously punished; they are drawn, hanged and quartered, but alas, Men are not afraid to commit Treason against the King of Heaven, though they must be cast into a Lake of Fire for evermore. Men are affraid to offend a Prince for fear of death, and yet our Saviour bids us, *Mat.* 10. 28. *Not fear them that can kill the body, and can do no more; but to fear him that can cast both body and soul into hell-fire.*

And yet we see that men and women are more affraid to offend Man than God, *That can cast both body and soul into hell-fire for ever.*

If we should see a child fall into the fire, and hear it cry pitifully, and the very bowels should be burnt out, how would it grieve us, and make our hearts bleed within us? How much more then should it grieve us to see, not a Child, but even our own Bodies and Souls cast away for

ever by ſin, *into the lake of fire that cannot be quenched?* If a man ſhould come amongſt us, and cry Fire, Fire, thy Houſe is all of a flaming Fire, thy Corn and thy Cattle, thy wife and thy Children, and all thou haſt, are conſumed by fire: how would this aſtoniſh us! and make the very hair to ſtand upright upon our heads, and tears to guſh out of our eyes. Behold then, and ſee the Spirit of God cries out, Fire, Fire, even the dreadfull fire of Hell gapeth ready to devour, not thy Houſe, Corn, or Cattle, but thy poor Soul, and that for evermore. Then, how ſhould this break our hard and flinty hearts aſunder, and make them to bleed, if we have any ſpark of Grace, any care of our Souls, that they may not be tormented in this Lake of Fire for ever.

I will leave the further handing of this point, until I come unto the next verſe, where the Holy Ghoſt again, the better to make it ſink into our hard hearts, *That whoſoever is not found written in the Book of Life, ſhall be caſt into the Lake of Fire.*

Now by *Fire*, in this place, we muſt not conceive a material Fire like unto ours, but the Holy Ghoſt meaneth here the *ſecond Death*, that is, *not of the Body only, but of Eternal Death and Damnation both of Body and Soul for evermore.* This is the ſecond Death, and by this we may plainly ſee there is a double Death, *There is the firſt Death, and then the ſecond Death.*

The firſt death is the ſeparation of the Soul from the Body, and that is common to all; the

the Children of God die this Death as well as the wicked, yet there is some difference; for Death is no curse to the Children of God, because Christs Death hath taken away the sting of Death; it can neither dismay nor hurt them, no, it is but as a door for our Souls to enter into the Kingdom of Heaven: But the second they never taste of; no Child of God needs to fear the second Death, *Rom.* 8. 1. *For there is no condemnation to them that are in Christ Jesus.* Now as the first Death is only a separation of the Soul from the Body, so the second Death is a total and final separation both of Soul and Body from God for ever; and this second Death stands principally in these three points.

First, that all wicked and ungodly sinners that live and die in their sins, *shall be punished with everlasting destruction, being severed from the blessed Presence of the Lord for ever, and from the glory of his power*, 2 *Thess.* 1. 9. Oh what a woful death is this, to be deprived of the blessed and comfortable Presence of God! *wherein the happiness and joy of Gods children shall stand in the beholding of God, and enjoying his presence for evermore.* Then what misery and woe will this be to the wicked, to be cast out of the glorious presence of the Lord for ever, who alone is the Fountain of Life and Happiness.

Secondly, The second death stands in this, that wicked men and women shall not only be severed in Body and Soul from the blessed and glorious presence of the Almighty for ever; but shall be cast into the Lake of Fire, and have their

their abode with the Devils, and all the damned Spirits in Hell, where there is no joy, nor comfort, nor eaſe, but weeping and wailing, and gnaſhing of Teeth. If a man *ſhould* be caſt into a deep and dark Dungeon, full of Toads and Serpents, what comfort I pray, could he have but to wiſh for death: That is the death that all impenitent ſinners muſt die, they muſt be caſt out of the ſweet and comfortable preſence of the Lord Jeſus Chriſt, and thrown headlong into the terrible Lake of Fire and Brimſtone, there to be tormented for evermore.

Thirdly, the third thing wherein this ſecond Death doth conſiſt, is, that all Reprobates ſhall be puniſhed with everlaſting perdition; they ſhall be tormented both Body and Soul with unſpeakable torments: *The wrath and vengeance of God ſhall ſeize upon them*, and feed on them as fire doth on pitch and brimſtone, where they ſhall be ever burning and broiling, and yet never be conſumed; ever in pain and torment. Our Saviour compareth the wonderful torment of this ſecond death, to a Furnace of Fire: what a woful torment is it to be caſt into a furnace of Fire, and there to lie many thouſand years? This is a torment that cannot be expreſſed. Again he ſaith, *Iſa.* 66. 24. *That their worm ſhall not die, and their fire ſhall not be quenched.* Now what can a man do, if he ſhould have a worm always gnawing at his heart? this is the ſtate of all wicked men and women, they ſhall always have a worm, even grief and anguiſh, ever gnawing at their heart, and biting at their

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Consciences; and this worm shall never die nor kill them, but be ever gnawing and wounding them. And this condition of the damned in Hell is miserable in three respects.

First, In reguard of the degrees of it.

Secondly, In regard of the place.

And Thirdly, In reguard of the perpetuity thereof.

The first appears in the loss of our blessed Communion with God the Father, Son and Holy Ghost, *In whose presence is life, and at whose right-hand there is pleasure for evermore.*

And thus shall the wicked be punished at that day with *everlasting Destruction from the presence of the Lord.* 2 *Thess.* 1. 9.

A second degree of their misery consists in the society they shall have for ever with the Devil and his Angels, according to that of our Saviour, *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.* A punishment which we may guess to be intolerable; to burn and not to consume, to live, and have no end; includes all woe and misery whatsoever: Cursed of Christ himself, cursed of the Angels; whose curse will always remain in their Consciences: Cursed shall they be likewise of the Devils themselves, whose curse shall be always in tormenting them; never have rest nor ease; perpetually howling and crying, which is their Musick; their joy nothing but cursing and blasphemy.

But especially in respect of that Horror, Torment and Pain, that shall seize upon the Bodies and

and Souls of all wicked and ungodly men at the laſt day: which will be ſuch as ſhall make them *cry out unto the rocks and mountains to fall upon them and cover them, when there ſhall be tribulation, anguiſh and wrath upon every man that doth evil. Rom.* 13. 4.

Secondly, The place ſhall add likewiſe to their miſery, and that is Hell, the proper place of the damned, after death: This in the Scripture is called *Hell, the bottomleſs Gulph, utter darkneſs, the fearful Tophet, the Dungeon of Deſpair, the burning Lake, the hollow Cave, the Chaos of all Confuſion, the Grave of Perdition, whoſe Furnace is always Burning, whoſe Fire is made by God's Wrath, and his Power upholds it, and it is blown with the Bellows of his Indignation, it is unquenchable, even prepared for the Devil and his Angels:* And therefore Chriſt bids them, *Go ye curſed into everlaſting fire,* &c. and all to ſhew the miſerable condition of thoſe that are there.

And laſt of all the Eternity of the Puniſhment that the damned ſhall ſuffer, adds not a little to the miſery of the wicked; they ſhall ſuffer and endure the heat and burning of God's wrath for ever: It ſhall never have an end; It ſhall be without hope of intermiſſion; for ſaith St. *John, Rev.* 14. 11, *The ſmoak of their Torment ſhall aſcend evermore, and they ſhall have no reſt Day nor Night.* What a puniſhment will this be! Let all Men and Women conſider.

Firſt, It is the loſs of Almighty God, and of his moſt Glorious and Bleſſed Preſence, which the Saints and Angels always enjoy, which is his

his Love, his Mercy, his Bounty, his Beauty, his gracious Aſpects, and all his Eternal Attributes, the loſs of Heaven, which is unſpeakable, paſt the thoughts of man, the loſs of the Society of the Holy Martyrs, Angels and Arch-Angels, whoſe Glory, Riches and Treaſures never have an end. Thus I have ſhewed you what the ſecond death is, and alſo wherein it doth conſiſt.

Now the queſtion will be, who ſhall be caſt into this Lake of Fire? Who are they that ſhall die the ſecond death, which is ſo miſerable and woful? For there is no man or woman that liveth, I think, but ſuppoſe that they ſhall eſcape this death, they hope they ſhall be ſaved, and ſo eſcape this Flaming Fire; and by that hope, deferr their Repentance till old Age, till they have no other employment. And therefore now you ſhall ſee who they are that ſhall be caſt into it. There are ſome marked out unto us, *Rev.* 21. 8. *The fearful and unbelievers, and Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Liars,* &c. *ſhall have their part in the Lake that burneth with fire and brimſtone, which is the ſecond death.* So then the Holy Ghoſt tells us that all impenitent ſinners ſhall be damned, and caſt into this Lake of Fire which is the ſecond death; for after this there is no Repentance, no recovery; there will be a great Gulf, as *Abraham* told *Dives*, between the Godly and Ungodly: The Godly ſhall ſee and behold the Ungodly in Hell, as *Lazarus* did *Dives* in Hell-Torments.

Then how ſtrange is this? The Holy Ghoſt tells

tells us who shall be damned and cast into the Lake of Fire, all impenitent sinners, the Blasphemer, the Drunkard, *&c.* and yet no man (almost) will consider this: Well, the Spirit of God cannot lie: He saith, *That all wicked and ungodly sinners shall be cast into the Lake of Fire, which is the second Death.* Now tell a wicked wretch of his sin, as his Swearing *&c.* and what will he say, *Tush, God is merciful, I hope I shall be saved:* Is not this, I pray, to give the Holy Ghost the lye? Tell the Drunkard or the Prophaner of the Lords day, that they must one day give an account for it, or that they shall be damned; do they believe this? Oh, no, no, for if they did, how durst they be so bold to live in sin: Well, let these vile wretches that say they hope to be saved as well as the best; yet know that this is the truth of God, the Holy Ghost tells us plainly, *That all Unbelievers, and Thieves, and Murtherers,* &c. *shall be cast into the Lake of Fire and Brimstone; which is the second Death.*

But those whose hearts tremble for fear of these things, whose Souls do melt for fear of this second Death, if you would know how to escape this terible Lake of Fire, and how to avoid this the second death, which is eternal damnation and torment both of Body and Soul, you shall see how the *Spirit of God* doth not only shew you how to escape Hell, but to come to Heaven, not only to avoid damnation in this Lake of Fire, but to obtain Salvation and Joy in the Blessed and Glorious presence of God

God for evermore. Now mind what the Holy Ghoſt teacheth in the 6th verſe of this Chapter, *Bleſſed and happy is he that hath his part in the firſt Reſurrection, for on ſuch the ſecond death ſhall have no power; but they ſhall be the Prieſts of God and of Chriſt, and ſhall reign with him a Thouſand years, that is for evermore.*

Now, would you know what manner of men and women ſhall eſcape this ſecond death and eternal damnation in this Lake of Hell-Fire, the *Holy Ghoſt* ſaith, they and none but they that have their parts in the firſt Reſurrection. So it is manifeſt in theſe words, that there are two Reſurrections and alſo a double death: The Children of God have a double Reſurrection and one death, but all wicked and ungodly ſinners have one Reſurrection and a double death. Now let us ſee what is meant by this firſt Reſurrection, namely our riſing out of the grave of ſin to newneſs of Life: This is the firſt Reſurrection, *You hath he quickened, who are dead in Treſpaſſes and Sins, Eph. 2. 1. Therefore we are buried with Chriſt in Baptiſm, into death that like as Chriſt was raiſed from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of Life. Rom. 6. 4.*

Now, would you know whether you ſhall eſcape eternal Fire in Hell, even this ſecond Death? then look into your own Souls; Are you quickened in the inner man? Do you hate ſin as much when it is committed by your ſelf, as by others? Do you labour to mortify and keep under the works of the Fleſh and walk in all holy

holy Duties of Obedience, both to God and Man? Remember what is said, *There is no condemnation to them that are in Christ, which walk not after the Flesh, but after the Spirit.*

Blessed and Happy are they that have part in the first Resurrection: Rom. 8. Where he shews that none shall be Blessed, none shall have part in the first Resurrection, and be freed from the second Death, but such as are Sanctified and live a Godly Life. Therefore if you desire to be blessed, and escape the second death, which is everlasting Damnation both of Body and Soul, then labour to live here a Godly Life, for these two, *Justification* and *Sanctification* cannot be severed.

And this is a very great comfort to all the true Members of Christ, that repent and forsake their sins and strive to conquer their unruly passions, bearing patiently what wicked men lay upon them, and strive to live a Godly Life: tho' they are in Misery, Poverty, or Want, and in the end die the first Death of the Body; yet they shall be freed from the second Death that is from Eternal death. The Gates of Hell shall not prevail against them. And therefore as you love your Souls, as you desire to be blessed, and to escape eternal Damnation, which is the second death; Labour to have a part in the first Resurrection, to die to sin before you die to Nature, and live in newness of Life.

But as for wicked and ungodly sinners, that live in sin, delight in sin, and that have no part in the first Resurrection their case is woful,

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that be subject to the second, that is, eternal death and damnation: *For if ye live after the flesh, ye shall also die. Rom.* 8. 13.

Therefore deceive not your selves as many do which think, if they come to Church, here the Word, and receive the Sacrament, all is well; they hope God will be merciful to them, and that they shall not be damned. Well, mark what I say, thou mayest come to Church duly, hear the Word of God as long as thou livest, receive the Sacrament as often as thou wilt; but if thou hast not thy part in the first Resurrection, that is, unless thou live a godly life, unless thou become a new Creature, surely thy estate is lamentable, and thy part is in the Lake of Fire and Brimstone, which is the second Death. Therefore let no man deceive himself to think, because he hears the Word, professeth the Gospel, receive the Sacrament, that therefore he is well enough: No, no, though thou hear never so much; if thou live in sin, swearing, drunkenness, *&c.* thy estate is Miserable, because thou art not freed from the second Death.

And mark this difference: The Children of God have two Resurrections, and one Death; they rise from sin in this Life, to newness and holiness of Life; and they rise at the last day to eternal life in Heaven, and therefore truly blessed. But graceless and ungodly sinners have two deaths, and but one Resurrection, they die in sin here, they are dead in sin and delight in sin here, and so they die the first Death of the Body, and an Eternal Death, *the 2d*

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Death of Body and Soul in Hell. And as they never had part in the first resurrection, so the second resurrection is only to Judgment, to Death. Nor is that all to die and go to Hell, for they shall be in the Sea of Miseries, and in an Ocean of Calamities, Fire continually flaming about them, and yet not wasted, nor they consumed: Then the Worm of their Consciences which they never felt in their former life, shall bite and gnaw within them, rage, and madness, and wrathful indignation be among them: when they shall look up, and behold the Angels and Saints Triumphing and rejoycing, what a terror will this be, to behold nothing about them, but Devils to affright them, Brimstone and hot burning Coals under their feet the revenging hand of God over them and his Angels pouring forth the Viols of his wrath and indignation upon them, never ceasing, no intermission? For their Torment shall be both comfortless and endless: They shall be always dying, yet never dead; they shall be always in the flame and yet never be consumed, their meat shall be griping hunger, and famine intolerable; their drink lakes of Fire and Brimstone, their pleasure howling and roaring of foul deformed Fiends accompanied with Devils, barbarously and cruelly handled. Thus, heaven they have lost which cannot now be purchased; Hell they have received, and the place they must endure: and look how many sins and offences they have committed which their own Consciences can Testi-

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fie, so many kind of Tortures and Punishments are severally provided for them in Hell. O how many causes of weeping and doleful crying shall those miserable wrethes then endure? They shall howl and weep, because they cannot be heard, nor yet appeal from Gods dreadful Judgments, they shall weep and lament, because their pleasures which they enjoyed in their life-time, have been the only cause which hath brought them to all these woes and sorrows: They shall weep and howl, and cry, and no man pity them; and shall weep with bitter Tears, because they shall know their miseries are past all recovery, and their Repentance too late; Then they will begin to curse their Birth-day, and their Parents which brought them up; and the Paps which gave them suck, and the Place and the Air that gave them their first breath; and will cry, wo, wo, that ever I was born, to neglect God's Commandments, and to break his Laws runing after my own Inventions; by this have I justly deserved Hell fire for evermore.

And therefore if you would live when you are dead, you must die to sin while you are alive, only the Penitent Sinner shall live for ever in Eternal life, only those which die to sin, shall escape the second death. But the impenitent that lives and delights in sin here, shall die for his sins eternally; nay, he shall never taste of the Life to come: but as he would not labour to have his part in the *first Resurrection*, so he shall be sure to have his portion in the *second Death*, which is so fearful a thing, that

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it might make even a flinty heart to break in pieces, to lie in Fire burning for ever, without any ease or end, and never to consume, nor waste away: Oh then let us look to it, and labour to have our part and portion in the *first Resurrection*, and then shall the *second Death* do us no harm; but we shall live in joy and happiness for ever in Heaven with the almighty; and all the Angels and Arch-Angels, and Holy Saints, shall be our Companions for ever, and without end.

1. *And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.*

THE former Verse shew to us the execution of the last judgment upon all wicked and ungodly sinners, and of that we speak the last time. Now in this Verse we may observe the different estate of the Children of God, and of the wicked, for as there are but two sorts of Men, *Good* and *Bad*, *Elect* and *Reprobate*, *Penitent* and *impenitent*, the Children of God, and the Children of the Devill. So there be but two places, *Heaven* and *Hell*, *Joy* and *Pain*, the *Right-Hand* and *Left*: And the Rewards shall be according, either *Blessed* or *Cursed*: for so St. *John* saith here, *The Elect shall have Eternal Life, but they that are Reprobates, shall be cast into the Lake of Fire.*

First, concerning the Elect, and those that be chosen in the Lord Jesus; and whose names are written in Heaven: As their lives differ from the wicked and ungodly, so their Estate

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after this life is far different; for they shall be blessed and happy for ever. And if you ask, what is the blessedness that all the Elect shall have? I answer with *Paul*, *The eye never saw it, not ever entred into the heart of Man to conceive the hundreth part of this happiness.* 2 *Cor.* 2. 9. Yet we may out of the Scripture gather some relish of it, as it is there described unto us.

And first this blessed estate of the Godly at the last day, stands in this, that God shall *be all in all unto us*: What good things soever the heart of man can wish, that will God be to us. If thou desire *wealth*, God will be it to thee: If *Honour*, or *Pleasure*, Almighty God will be all in all unto us: nay, every Child of God shall have as it were a Kingdom, *Come ye Blessed*, &c.

Secondly, In the Kingdom of Heaven there shall be no manner of want; for we shall be free from all sin, and all defects of Body and Soul shall be supplied. And tho' we see God now but in part, yet then we shall behold him face to face, unto our eternal comfort; not as in a glass darkly; but see and behold him, even as we are seen and beheld perfectly; and Jesus Christ the Lamb of God which hath been our Advocate; and the Vision of the Holy Ghost, not like a Dove hovering, but perfectly and directly, *and we shall then for evermore live in his blessed presence, and reign with him forever.*

Thirdly, Then all the Elect shall be like unto Jesus Christ: So saith *Paul*, *He shall change our vile Bodies, and make them like unto his glori-*

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ous body. Christ was most holy, pure, incorruptible and glorious; even so shall we be: We shall be for ever free from sin, Satan, Death, Hell and the Grave. And at the point of Death let us intreat the Lord, that he would be a Fountain of Everliving Water, to besprinkle our Souls and Hearts, for his Son's sake Jesus Christ.

Fourthly, in Heaven we shall reap *endless Joy, and eternal Happinness; and shall delight in praising God for ever so as we shall keep a perpetual Sabbath, and Joy in the service of God for ever.*

Oh it is a great happiness to be in the presence of God; for there is Glory and Honour, and true content indeed: Where we shall have Joy without Sorrow, Day without Night; no *Valley of Tears*, but a *Sion of Glory*, and endless comforts. And this shall be for all that fear God, and whose Names shall be found written in the Book of Life.

Oh then, cursed be those men and women, who think and say, it is in vain to serve the Lord: or as *Pharaoh* said *who is the Lord that I should fear him?* Then men shall know it is not in vain to serve the Lord; for if we will not be careful to keep a good Conscience, and serve God aright, and so go to Heaven by good Example; we then must expect to go to Hell with the wicked for Company; Nay, God will put a difference between them that serve him and them that serve him not. And this should encourage all men to labour to abound in holy Duties, seeing God will reward even the least work of Faith.

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If thou give but a Cup of cold Water in the Name of Christ, verily, thou shalt not lose thy reward. Tho' our works cannot any way merit, yet he will in Mercy for his Son Christ's sake thus Crown the good Works of his Children: For tho' Works do not Merit, yet they are Rewardable. And seeing few shall be saved, let us labour to be of that little Flock, let us above all things seek this Kingdom of God, if thou obtain this, thou art happy and blessed, altho' thou lose all the World besides; and if thou lose it, thou art miserable and wretched, tho' thou win the whole World. O then, what madmen are we, if we never seek for this, or think of Heaven, until we have one foot in the Grave or Hell, let us not think to gain a Kingdom so easily, we cannot go to Heaven on Beds of Down, but we must strive to enter therein, we must take pains, for what is got without? And as Life, Joy, Riches, Honour, and pleasures are sweet; so to enjoy them for ever without fear of losing, this is a blessed thing; for so it is with them that are in possession of this Kingdom, they be out of all fear to loose it, and shall reign with Christ for evermore.

Thus (in some sort) you may conceive the blessed and most happy estate of all the Elect and faithful Children of the Almighty, which ought to stir us up to repent and turn to God while we have time and space.

But what shall become of the ungodly sinners? of them whose Names are not written in the Book of Life? Alass poor wretched Souls! It

grieves me to think of them; It would make a man's heart melt, to think on their woful misery; and I quake to spake what shall become of them after this Life. The Holy Ghost saith here, *They shall be cast into the Lake of Fire.* What then shall become of the swearer, drunkard, &c. *They shall be cast into the Lake of Fire.* And so saith Christ, *Go ye cursed into Everlasting Fire*, &c. *Mat.* 25. 41. This is their end, and their portion for evermore! Ah miserable Wretches! Ah vile and miserable sinners! It had been better for them they had never been born, or had been rather Toads or Serpents, than Men. For they shall not only be cast out of the glorious and comfortable presence of Almighty God and his Holy Angels, *But they shall be cast into the Lake of Fire for ever.*

This Lake of Fire, into which all impenitent and hard-hearted sinners shall be cast for ever, I have already described to you; and for a Conclusion, to put you still in mind of this Lake, this Hell, this Tophet, this place of Torment, which will never have end, I will set down three weighty points, and that briefly.

First, the extremity of it.

Secondly, the perpetuity of it.

And thirdly, that it is remediless.

And which well considered, methinks should make the flinty hearts of sinners to melt, and break to pieces for fear they come into this Place of Torment, this Lake of Fire.

And seeing the Spirit of God doth repeat it again and again: that all reprobate sinners shall

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be cast into the Lake of Fire, it is to shew, that men little consider of it, they do not tremble at it; and therefore he insists upon it, to teach us that it is a weighty Point to be thought on, to mollify our hard Hearts. And First, concerning this same Lake of Fire: in that it is named here *a Lake of Fire*; this noteth to us the extremity of the Torment, that it is a place of endless woe, and unspeakable pain. The Scriptures affords it sundry Names, to set forth the unspeakable torments thereof. *All wicked and impenitent Sinners shall be cast into the Lake of Fire.* For of all Torments none is so extreme as Fire, and Christ saith, *There shall be weeping, wailing*, &c. And it shall be most hot and yet most cold, which shews the strangeness of this Fire. Again, *Their Worm shall never die, Mark* 8. 44. That Worm which shall gnaw their Concience. Oh what a woful thing is this for any man or woman to have a worm continually to gnaw their Bowels within, never to let them alone, or give them any rest! Such shall be the misery of the wicked. Again, *Tophet is prepared for the King, he cannot escape, and it is deep and large, and the burning thereof is Fire and much Wood, and the Breath of the Lord as a River of Brimstone shall kindle it, Isa.* 30. 33. So as the wrath of God shall be as Bellows to blow it, and as a River of Brimstone to maintain it. By this you may conceive the extremity of this woful Lake of Hell-Fire. But if I had the Tongue of Men and Angels, I could never express it to the full: For as the Joys of

Heaven are unspeakable, so the Torments of Hell are unexpressable: For then the full wrath of God shall seize upon the Reprobates, both Body and Soul, and that for evermore.

Now to the end you may the better conceive the extremity of it, you must know that the Torments of Hell are universal, even in all the parts of the Body, and the faculties of the Soul at once, the Mind, the Will, the Conscience, the Affections, the Head, the Heart, *&c.* all at once shall be tormented. The pains in this Life are for the most part particularly in some part of the Body; but in this Fire the Sinner shall be tormented in all parts at once, and yet we see that some pains there be, as in Convulsions, or the Stone, *&c.* which men would not willingly have for a whole World. Alas, what a woful thing will this be, to be tormented in all, and every particular Member so extremely? Let one Example serve in this point; the Rich Glutton cries out, *Oh, I am Tormented in this Flame! Luke* 16. 24. The Torments and heat was so great, that he would have given a whole World, if he had been Master of it, for so much Water as would have stuck upon his Finger, to have cooled his flaming Tongue. Thus you see that the First is most extream and woful, and yet men will not consider it, they mind it not.

But let every one think on the woful and extream pain of this Lake of Fire, let us make that use which our Saviour teacheth, *Mat.* 5. 29. *If thy Right-Hand or Foot offend thee*, that

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is any thing never so sweet, or never so profitable, never so dear or near unto us; *Let us cut them off and cast them from us*, that is, let us forego and forsake them all; for it is better to go lame into Heaven, than whole into Hell; it is beter to go naked into Heaven, than in costly Apparel into Hell: O therefore let carnal men, and ungodly Sinners, that live in Pleasures and in Sin, know; they shall pay full dear for these things, even the loss of their Souls for ever.

Secondly, As the pains of Hell are easeless, and most extream, so they are endless and perpetual, no end of them for evermore. So *Abraham* tells the rich Glutton; *You that are there cannot come hither*, *Luke* 16. 26. And so saith St. *John Rev.* 12. *It is a Lake of Fire and Brimstone, that burneth for ever*: Also *Mat.* 24. 41. *Go ye cursed into everlasting Fire*, It can never be quenched: tho' damned sinners shall lie therein many thousand years; yea, as many as there be Stars in Heaven, yet it shall never have an end. If a man should once every thousand years, take one Spoonful of Water out of the Sea, how many thousand years would be expired, before he should have emptied the same?

Oh consider this, you that forget God; consider this you which contemn the Word of God, prophane the Lord's Sabbath, that make no Conscience at all of Drunkenness, but rather count it good fellowship, and brag and boast of it. What Treasure of Plagues the Lord hath reserved for the Damned. Oh let us think often

of this that these same Torments are both endless and easeless, Oh, how mad, and what Fools are we, that to enjoy the Pleasures of sin for a Season, will endure the Torments of Hell for ever. What will it profit us, to enjoy a little Mony, Lands, or Livings here or to live in all pleasures or delights Sixty or Eighty years, and then to be Tormented in Hell-Fire for evermore? And yet we see that such is the folly and madness of many, that they will have these enjoyments here, altho' they pay never so dear for them in the Life to come.

Thirdly, these Torments, as they are endless and easeless, so they be remediless. This we may behold in the Rich Glutton in Hell, who would have given a World, if he had been owner of it, and yet for all that, he could not have it, it was then denied him. For there is no ease nor remedy in Hell, no redemption after death; no Silver nor Gold, no Wit nor Policy, no Appealing to another Judge, but he must lie by it for ever, even in this close Prison, until he hath paid the debt and uttermost Farthing. For if all the blessed Saints and Angels in Heaven should fall down at the feet of Christ, to beg but for one Soul, it could do him no good, Christ would deny them all, they must have a Repulse.

O then consider this; this ought to make all men quake, and all hearts to tremble, that in Hell is no ease nor hope of Redemption.

This is that which makes the Devil and damned Spirits to Fear and Tremble, and yet it cannot move flinty and stony hearted Sinners

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once to be afraid. O then I beseech you let us think on these things now in the days of mercy, now the remedy is to be had, now we may avoid this fearful misery, now we may escape this woful Torment and wrath to come.

If we will now repent, and leave our sins, and beg Pardon of Almighty God for them, we may escape: But after death there is no time of Mercy, but only Judgment, and Torment, Fire and Brimstone, and the Wrath of God for evermore. And therefore let us repent and bewail our Sins, while we have Time and Breath to Repent; and live as the Servants of God, and not as the Slaves of Sin and Satan any longer, and the Gates of Hell shall not prevail against us, nor the Second Death Triumph over us.

Our Blessed Saviour tells us, that the Soul of the poor Beggar is more worth than many Thousand Worlds. And therefore the loss of a Soul is greater than the loss of the whole World: *What benefit were it for a man to win the whole World, and presently to lose both Body and Soul.*

If a Man should lose House, Land, Wife, Children, and all that he hath, yet it is nothing in comparison of his Soul; that is a loss of all losses, to be severed from God, and Christ, and to be in Hell Torment, for ever. O then let us consider the worth of our Souls and what Christ paid for the ransom of them, and learn to prize them above the whole World. But alas, men will not so esteem of them: But

will for one Penny, with *Judas*, or an hours pleasure, hazard loss of Soul and Body for ever.

Ah poor Man, thou didst never yet know the worth of thy Soul. Christ Jesus saith, it is more worth than all the World. O let us esteem of it, and value it, and account all Riches, Pleasures or Profits as Dung, so that our poor Souls may be saved in the Day of our Lord. For a conclusion to this purpose; let us remember the Words of St. *Peter*, 2 *Pet.* 3. 6. *The World that then was, being overflowed with Water, Perished.* Again St. *Peter* gives us here a good Lesson, and tells us, that *the Heavens and the Earth which are now, by the same Word are kept in store, and reserved unto Fire against the Day of Judgment, and Perdition of ungodly men*, Verse 9. *The Lord is not slack, but Patient*, Verse 10. *But the day of the Lord will come as a Thief in the Night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt with Fervent Heat, the Earth also, and the Works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of Persons ought ye to be in all Holy Conversation and Godliness, looking for, and hasting unto the coming of the day of God, wherein the Heavens being on Fire shall be dissolved? but we look for new Heavens and a new Earth, according to his Promise wherein dwelleth Righteousness. Wherefore Beloved, seeing you look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless, and account that the long suffering of the Lord is Salvation, Now the end of all things is at hand, be ye therefore sober, and*

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watching in Prayer, Luke 21. 34. *Take heed to your ſelves leſt at any time your Hearts be overcharged with Surfeiting and Drunkenneſs; and cares of this Life, and ſo that Day come upon you unawares. For as a Snare ſhall it come on all them that dwell on the Face of the whole Earth; Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man:* For it is he that will ſay, *Ariſe ye dead and come to Judgment.* Now I have done with the Text and have ſhewed you the way to get a good Conſcience, and the benefit of it, and likewiſe the Reward of an evil conſcience, which is *the Lake which burneth with Fire and Brimſtone for ever.* I will not leave you in Horror and Dread in the concluſion of the Text, being the laſt words of it, but I will comfort you with the deſcription of Heaven, and the Joys thereof, as St. *Paul* relates in 1 *Cor.* 2. 9. *The things which Eye hath not ſeen nor Ear heard, neither have entred into the Heart of Man the things which God hath prepared for them that love him.*

If the Holy Apoſtle St. *Paul* being taken up into Paradiſe, heard ſuch words which cannot be ſpoken, and are not poſſible for a man to utter; as he teſtifieth of himſelf, 2. *Cor.* 12. 13. *How ſhould I be able to expreſs the greatneſs of theſe Joys, which neither Eye hath ſeen, nor Ear heard, nor ever entred into the Heart of Man?*

Herein I know Mens minds will run upon needleſs curioſities, which is no part of my duty to ſatisfy; and to ſhew you mine one Imagi-

tions would shew my own folly. *For Man's Reason in Spiritual Affairs is altogether foolishness*; But so far as the Scriptures doth Instruct us, we may be desirous to learn and also be content, altho' many things be hid from us. Let it therefore be sufficient, if we have a taste of those Joys, and that it pleaseth God in a measure to grant us some knowledge of them.

Adam being in the Earthly Paradise, knew not all the Secrets thereof: And how shall we think to attain the full knowledge of the Heavenly Paradise; But seeing God doth grant us the understanding of these matters in part, he doth it for our good, that seeing those Joys which we can conceive, are surpassing excellent yet the Heavenly Joys doth surmount our conceits, many degrees further, we might the more be drawn into love with God himself, who hath ordained such Unspeakable, Incomprehensible, and endless excellencies, for them that love him, and live in his Obedience.

I will first shew you what a blessed Life is, and what they enjoy in Heaven. A blessed Life, is the fruition of God himself, which is our chiefest good, the most plentiful Fountain and Treasure of all goodness, in whom all Godly Men that die in a true and lively Faith, and invocation of the Son of God, are raised from the dead, and delivered from all evil, and united to the Quire of Angels, are Saints in Heaven; and there behold God the Father, Son, and Holy Ghost; not as in a Glass or darkly, but Face to Face, and live free from all Calamities

ties, Miseries, Diseases, Labours, and Griefs; and with ineffable Joy and Comfort, Celebrate God's praise to all Eternity. For the world is but a Valey of Tears, and this life is full of all sorts of Miseries, but God in the Life to come will wipe them all away, and Death shall be swallowed up in Victory; and he will take away the reproach of his People from off the Earth; *Isaiah* 25. 8. *He will swallow up Death in Victory; and the Lord God will wipe away Tears from off all Faces, and the Rebuke of his People shall he take away from off all the Earth; for the Lord hath spoken it.* In so great Felicity shall the Righteous live for ever, and receive a Kingdom of Glory; for which Saint *Paul* saith *That we must thro' much Tribulation enter into the Kingdom of Heaven*: And of this Kingdom we are Heirs, and the Sons of the most high God: For *David* affirms as much; *Thou, O God, hast made him to have Dominion over the Works of thy Hands; thou hast put all things under his Feet.* In Heaven we shall be free from the thoughts of Sin, and assaults of the Devil, and be so secure, that we shall fear no evil, for the Lord will rule us with his Right Hand, and defend us with his Holy Arm. Also considering our own great unworthiness, we might with the Prophet *David* break forth into the Praises of God, *Psalm* 144. 3. and say, *Lord what is Man that thou takest Knowledge of him, or the Son of Man that thou makest account of him?* Now as the Prophets do stir up the peoples minds to Serve and Honour God, by setting before them the Temporal

ral Bleſſings of this Life, and thereby giving them an earneſt of greater Bleſſings to come, ſo is the Happy Eſtate of Everlaſting Life deſcribed unto us by ſuch earthly compariſons as our natural capacity can conceive; that we beholding in mind and contemplation, thoſe wonderful Joys which we can conceive; may grow into admiration of thoſe Heavenly and inexpreſſable excellencies which are altogether paſt our apprehenſion, and far beyond our reach and underſtanding. For as Spiritual Bleſſings do far ſurpaſs Corporeal Bleſſings, ſo Heavenly Joys do far exceed all Earthly Glory; yea, and theſe ſtately ſecrets of another Life are ſo much hidden from Fleſh and Blood, that all the Learning of the Wiſe men of the World, can come nothing near them; that in this caſe they may truly ſay with the Aſtrologers of King *Nebuchadnezzar*, *Dan.* 2. 11. *It is a rare thing that the King requireth, and there is none other that can ſhew it before the King, except the Gods whoſe dwelling is not with Fleſh.*

But let us a little behold what Fleſh and Blood hath ſet down concerning theſe Joys of Heaven. In the *Turkiſh Alcoran*, Thus the Joys of Heaven are ſet down. Their Prophet promiſes them Garments of Silk, of all ſorts of Colours, Bracelets of Gold and Amber; Parlours and Banqueting-Houſes upon Floods and Rivers, Veſſels of Gold and Silver, Angels ſerving them, bringing Milk and Wine in Gold and Silver; Lodgings Furniſhed, Cuſhions, Pillows, and Down-Beds moſt Beautiful Women

to

to accompany them; Gardens and Orchards, with delightful Arbours, Fountains, Springs, all manner of Pleaſant Fruits, Rivers of Milk, Honey, and Spiced Wine; all manner of ſweet Odours, Perfumes, and Fragrant Scents; and to be ſhort, whatſoever they ſhall deſire to eat.

Thus fleſhly People have a fleſhly Religion, and a fleſhly Paradiſe to inhabit; and ſenſual men have imagined the Joys of Heaven according to their ſenſual delights; and yet to them that have any Sence or Reaſon, it cannot chuſe but ſeem to end all in a Fable. Theſe Joys are ſeen in Princes Courts, theſe Joys are ſeen in the Turkiſh Kingdom, but the Joys of Heaven are ſuch, that no eye hath ever ſeen them.

But to leave theſe deceived Turks to their falſe and feigned Joy, let us conſider what others have imagined, not much unlike to this which is expreſſed by way of Compariſon; of a poor man's miſerable eſtate, ſuddenly chang'd into moſt unlookt for Happineſs; whereby the Joys of another life may appear by the miſeries of this: as if a poor man that was out of his way, wandring alone upon the Mountains, in the midſt of a Dark and Tempeſtuous Night, far from Company, deſtitute of Mony, beaten with Rain, Terrified with Thunder, Stiff with Cold, almoſt Famiſhed with Hunger and Thirſt, and near brought unto Deſpair, with a multitude of Miſeries, ſhould in the twinkling of an Eye be Placed in a Goodly, Large and Rich Palace, Furniſhed with all kind of clear Lights, Warm Fire, Sweet Smell, Dainty Meats, Soft Beds,

Beds, Pleasant Musick, Fine Apparrel, and Honourable Company, all prepared for him, and attending his coming to serve him, to Honour him, and to Annoint and Crown him a King for ever. Beholding the Miseries of this Life and the Joys of another; yet this is but an Imagination, and the Wit and Wisdom of Man can devise a great deal more; and yet all far inferiour in degree to those true Joys that hereafter shall be found. See how the Invention of Men blinded with their natural conceits, run all upon outward comforts, and sensual Joys, all for the Body; and as for the Soul that is not once remembered. Now from the Devices, Inventions and Imaginations of men, all which come nothing near the matter; let us come to hear the Revelation of the Scripture, and if any where this blessed estate is to be found, we shall read of it in the Book of the *Revelations*; wherein tho' many things be hard and intricate, and passing Mens understanding; yet is this matter lively described after a measure, and in a sort, under the Name of the City of God, and the Heavenly *Jerusalem*. And strange it is that those matters that neither Eye hath seen, nor Ear heard, nor ever entred into the Heart of man, should so much be opened and revealed, as there we read.

First then, Let us speak concerning the Place, then the State or Joys thereunto appertaining. The Place is Heavenly *Jerusalem*, the City of God, the Land of the Elect, which the Apostle describeth after this manner. *And*

I John,

I *John* saith he *saw the Holy City, New* Jerusalem, *come down from God out of Heaven, prepared as a Bride Trimmed for her Husband*: Whereof the Prophet *Isaiah* speaketh in the Person of God, *Chap.* 65. 17. *For lo, I will create new Heavens, and a new Earth, and the former shall not be remembred, nor come into mind, But be you glad and rejoyce forever, in the thing that I shall create. For, behold, I create* Jerusalem, *a Joy. And I will rejoyce in* Jerusalem, *and Joy in my people, and the voice of Weeping shall be no more heard in her, nor the voice of crying: and where we shall sing no more the Song of* Babylon, *but the Song of* Sion, *saying holy, holy holy Lord God of Heaven and Earth.*

Of this Heavenly Kingdom we may say with *David Psalm* 84. 1, 2. *How aimable are thy Tabernacles O Lord of Hosts! my Soul longeth, yea, even Fainteth for the Courts of the Lord, my Heart and my Flesh cryeth out for the Living God. Blessed are they that dwell in thy House, they will be still praising thee for a day in thy Courts is better than a thousand. I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of the Wicked*: These be the Tabernacles of Health and security: the Lord himself saith thus, *Isaiah* 32. 18. *My People shall dwell in a peaceable Habitation, and in sure dwellings, and in quiet resting places.* Of this the Lord saith, *Ezek.* 34. 14. *I will feed them in a good Pasture, and upon the high Mountains of* Israel *shall their Fold be; there shall they lie in a good Fold, and in a Fat Pasture shall they feed, upon the Mountains*

tains of Israel, *and shall possess a Kingdom which cannot be shaken.*

And this Kingdom of Heaven is such a Kingdom, that it is past thought; it is very Spacious, it is a Paradice, it is a Kingdom of Grace, it is the Kingdom of Glory, it is the Kingdom of our God, the Kingdom of Christ, a Cœlestial Kingdom, a Kingdom not made with Hands, but an immortal Kingdom, because it is established by Grace. It is a Kingdom, which hath a King that never dies, nor is subject to change, and at whose Right Hand are Pleasures, World without end. It is all glorious within, the Gates are of Pearl, and the coverings are all of fine Gold, and the Pavements are of Precious Stones; Our Meat shall be *Manna*, which is the Angels food, our drink shall be Wine, our Musick Quires of Angels; and if we desire Voices, there shall be the *Seraphims* & *Cherubims*, with the Twenty Four Elders falling down, and saying, *Holy, Holy, Holy, Lord God of Hosts.*

And if we are loth to go to this Place, it is because we do not know how to come thither, even as a Child that will cry to go from the Mother to the Nurse. This Kingdom is that of which *David* saith, *Ps.* 27. 13. *I had fainted, unless I had believed to see the Goodness of the Lord in the Land of the Living.* In which we believe we shall see so many, and so great good things of the Lord, prepared for them that love and expect him. *For since the beginning of the World, men have not heard neither hath the eye seen, O God, besides thee, what he hath prepared for him that*

waiteth

waiteth for him. Psal. 36. 7, 8. *How excellent is thy Loving Kindness, O Lord! Therefore the Children of men put their trust under the Shadow of thy Wings. they shall be abundantly satisfied with the fatness of thy House, and thou shalt make them Drink of the Rivers of thy Pleasures: For with thee is the Fountain of Life; in thy Light shall we see Light.* This is that City which is spoken of in *Revel.* 21. 21. and so forwards of which St *John* saith, *The Twelve Gates are Twelve Pearles, every several Gate was of one Pearl, and the streets of the City were pure Gold, as it were Transparent Glass. And I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it. And the City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb is the Light thereof. And there shall be no Night there, and they need no Candle, neither the Light of the Sun, for the Lord giveth them Light, and they shall Reign for ever and ever*; Of this Heavenly City speaketh the Prophet *Isaiah*: *In this Mountain shall the Lord of Hosts make to all the People a Feast of Fat things, a Feast of Wine on the Lees; a Feast of fat things full of Marrow, of Wine on the Lees well refined. David* resolves thus: *As for me, I will behold thy Face in Righteousness, I shall be satisfied when I awake with thy Likeness. Thou wilt shew me the path of Life, in thy presence is fulness of Joy, and at thy Right Hand are Pleasures for evermore.* This is the Holy of Holies, it is Holy in respect of the Glorious Company that is in it: for there are none but Saints and

Angels

Angels; and it is most Holy, because the Sacred Presence of the Deity is there.

O glorious Banquet! O Heavenly Seats! O Eternal Mansions! in which the Souls of the Blessed are alway repleniſhed, and abound with all Godly Joys; and being adorned with Crowns, they ſhall aſſiſt the Angels ſitting in a Regal Throne, worthy of Eternal Life, and which is the higheſt Happineſs of all, they ſhall enjoy continual Converſation with Jeſus Chriſt, with his Ark-Angels, Angels, and the higher Powers, Thrones, Dominions, Principalities and Powers that exceed all Gold, precious Stones, and the bright Rays of the Sun.

As for the King of Heaven, nothing can be ſaid ſufficiently, for he exceedeth all hearts and thoughts. If *Peter* who ſaw our Saviours Transfiguration in the Mount, in a Cloud, that was but an Image of the Glory that was to come, ſaith unto Jeſus, *Maſter, It is good for us to be here*, rejecting all Worldly Pleaſures from his mind, in reſpect of that; what ſhall we ſay, when the very Truth ſhall appear, and we have the Fruition of the ſame? Likewiſe, we may behold the bleſſed eſtate of thoſe that ſhall enjoy the Life to come. You are come unto Mount Sion, and unto the City of the Living God, the Heavenly *Jeruſalem*, and to an innumerable Company of Angels, to the general Aſſembly, and Church of the Firſt Born, which are written in Heaven, and to God the Judge of all, and to the Spirits of juſt Men made perfect, and to Jeſus the Mediato

ator of the new Covenant. *Heb.* 12. 22. And how this Heavenly City and new *Jerusalem* is described, we may read it notably set down in the 21 of the *Revelations*, where, by divers earthly Similitudes, the Glory thereof is shadowed, setting forth the same by those things which make earthly Cities famous and admirable; as the great compass and height of the Walls, and stately buildings, the gorgeous Furniture thereof, Jewels and precious Stones, pleasant Rivers, and the Tree of Life in the midst thereof, no light in the City. But let us behold the order and frame of the City, as we may read in the aforesaid 21 Chapter of *Revelations*, whither still I refer you. The matter declared is as followeth, beginning at Verse 12. *This City* Jerusalem *had a great Wall, and high, and at the Gates* 12 *Angels and the Names written, which are the* 12 *Tribes of* Israel. *On the East Side there were* 3 *Gates, and on the North Side* 3 *Gates, and on the South Side* 3 *Gates, and on the West Side* 3 *Gates; and the Wall of the City had* 12 *Foundations, and in them the Names of the Lambs* 12 *Apostles: and the City lay Four Square, and the length is as large as the breadth of it, and the length and breadth and height of it are equal; and the building of the Wall of it was of Jasper, and the foundation of the Wall of the City was garnished with all manner of Precious Stones, and the* 12 *Gates were* 12 *Pearls, and every Gate is of one Pearl, and the Streets of the City are Pure Gold as shinning Glass.* The Names of the precious Stones are further there recited.

Oh

Oh glorious City of God! *Psal.* 46. 4. *Psal.* 36. 8. *There is a River the Streams whereof shall make glad the City of God, the place of the Tabernacles of the most High, out of which thou, O Lord shalt make them drink of the River of thy Pleasure.*

A torrent of Pleasure, a full Cup running over; in which the Saints of God rejoyce in Christ, cloathed in White, and following the Lamb, whersoever he goeth; and with the Angels Sing to the Lord, saying; *Salvation to our God, which sitteth upon the Throne, and to the Lamb,* Amen. *Blessing and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and might be unto our God for ever and ever,* Amen.

You see in these Words, how glorious the City of God is, the Walls of Jasper, the Foundations of Precious Stones, the Gates of Pearls, the Pavements of pure Gold. And if the Walls, Streets, and Gates be such, how much more joyful, comfortable and inexpressable are those things within the City? For we may assure our selves, there are many hidden Treasures, and matters of far more account. Many things spoken of the outward Palace, but those things which are within are unsearchable. According to *Rev.* 2 17. *To him that overcometh, will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a new name written which no man knoweth, save he that receiveth it:* So secret and hidden are the things within the City.

This *Jerusalem* is called a Kingdom, *Luke* 22. 29.

22. 29. *Therefore* (ſaith Chriſt) *I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my Table, in my Kingdom, and ſit on Thrones judging the Twelve Tribes of Iſrael.* And to comfort the godly in all wants, diſtreſſes and neceſſities in this World, Chriſt ſaith unto them, *Luke* 12. 32. *Fear not little Flock, for it is your Father's good Pleaſure to give you the Kingdom:* And what greater preferment can they look for? Yea, which is more, that which but one can have in a Realm here, every one ſhall be a King, as we read, *Rev.* 3. 11. *Behold I come quickly; hold that faſt which thou haſt, that no man take thy Crown*: And that which the Apoſtle ſpeaketh of himſelf, in the 2 *Tim. Chap.* 4 *Verſe* 7. *I have fought a good Fight, I have finiſhed my courſe, I have kept the Faith, henceforth there is laid up for me a Crown of Righteouſneſs. Rev.* 4. 10. *And the Four and Twenty Elders caſt down their Crowns before the Throne of God.* If earthly Princes want no worldly Joys, yet they that wear Crowns in Heaven, ſhall far more abound in all Happineſs.

The greateſt Joys on Earth, are of leaſt account in Heaven; for all ſhall be Crowned. 2 *Tim.* 4. 8. *Henceforth is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that day, and not to me only, but unto all them that love his appearing.*

Gods Kingdom is not ſhaken, as our earthly Kingdoms are; nor is it to be compared to our Terreſtial or Temporary Kingdoms; no, he hath left thoſe Kingdoms to the Sons of

Men

Men, as to *David*, *Solomon*, *Hezekiah*, and the like. His Kingdom is not made with hands, it is past our Imagination, and contains in it all that can be wished or desired; and therefore did *Abraham* forsake his own Native Country, his Kindred, and his Fathers House, to go into a Land he knew not whither. And why did *Moses* forsake *Egypt*, and not only that but refused to be called the Son of *Pharaoh's* Daughter? why did so many Patriarchs, Prophets, Saints, and Holy Men and Women, leave their ancient Houses, Riches, and lay down their Treasures at the Apostles feet, and wander up and down in Wildernesses, and in Mountains and hide themselves in Dens and Caves of the Earth? Surely for this cause they had respect unto the recompence of reward, and that was *Regnum Dei*, the Kingdom of God, this Heavenly Mansion, where they desired to be, and were assured they should see the goodness of the Lord in the Land of the Living, which hath a Crown that never fadeth, and Salvation that never endeth; an inheritance immortal, and a Habitation perpetual. *Jerusalem*, where God would be Worshiped, and in which King *Solomon* built the Temple, seated in that place, which we now call the Holy Land, was in times past so famous, that all Nations had recourse thither! both because of God's Worship and Service performed there and his manifold gracious Blessings poured thereon; and therefore is the Kingdom of Heaven compared to this, and called the new *Jerusalem*.

Like-

Likewise also *Canaan*, that plentiful Land, which flowed with Milk and Honey, which was the Land that was promised to the people of *Israel*, is compared to this Heavenly Habitation. But as many died short of it, and never entred into the Land of *Canaan*, some for Murmuring, some for Whoredom, some for Idolatry, some for one offence, some for another; so altho' we hear of the Joys of Heaven, and of this new City, and many would enter therein; yet for their Manifold offences in this time of their Life and tryal, many are debarred from thence, and few are made the Citizens of Heaven; therefore if we expect to come to this place of Happiness, we must first be reconciled to God by true Repentance; we must come with Jesus Christ in our hearts by Faith, and plead his Merits, Death, and passion, and so enter into his Joy. Thus much for the place, now for the Commodities.

The Heavenly Joys of the Soul.

THE Commodities or Joys which belong to this Heavenly *Jerusalem*, first concern the Soul which is the principal part of Man. Secondly, the Body; for the Body being joyned to the Soul, shall be partaker of this inestimable and everlasting happiness, that in Body and Soul, the whole man may receive his full perfection, as he was at first created perfect. And as it is the chiefest delight of the godly to serve God especially in the Church, and in the Congregation, but in this Celestial

Jerusalem

Jerusalem, there shall be no Temple, no Church. *And I saw no Temple therein.* How then? Why the Presence of God himself shall be unto them instead of a Temple and Church. For the Lord God Almighty, and the Lamb are the Temple of it; and therefore why should men be so loath to go into this Joy, which is so unspeakable? And as St. *Ambrose* saith, where we shall have in that Cœlestial Mansion, no Joy by measure, as in a Glass or Cup, no, but a River of Joy and Comfort we shall be overcome with Joy; and this Joy is as it were wings to the Soul to Fly thro' this Valley of Misery and Adversity; for as long as the Soul is in the Body, it is but as in a Prison, like a Bird in a Cage, not having her usual Liberty.

Thus in the Prensence of God shall be all happiness, *and at his Right-Hand there are Pleasures for evermore.* And it is said the Four and Twenty Elders fell down before him that sat on the Throne, and Worshipped him that liveth for evermore, and cast their Crowns before the Throne: So shall the Saints in Heaven continually sing forth God's Praise, *Rev.* 7. 4. *And the Hundred Forty and Four Thousand, which had the Name of God in their Foreheads, do sing a new Song before the Throne, and no man could learn that Song, but the Hundred Forty and Four Thousand, which were redeemed from the Earth. And they were clothed in long white Garments, having Palms in their hand, Verse 9. Which cryed with a loud voice, saying, Salvation be ascribed to him that sitteth upon the Seat of our God,*

God. And all the Angels stood in the compass of the Seat, which fell before the Seat on their faces, and worshipped God, saying, Amen. *Blessing and Glory, Wisdom, Thanks, Honour, Power, and Might, be unto our God for evermore.* Now shall the Mind, Heart, Thought, and Imagination of those that are thus blessed, be filled with abundance of Spiritual comfort. For now we see, as St. *Paul* saith, as it were in a Glass: but then shall we see Face to Face, *Rev.* 22. 4. Then shall all terror and darkness of Ignorance be taken away; then shall we not desire as now we do in this Life, to see God, as the Prophet *David* speaketh, *My Soul thirsteth after thee, like as the Hart desireth the Water Brooks, so longeth my Soul after thee, O God, yea, even for the living God; when shall I come to appear before the presence of God?* At that time shall our desire be fully satisfied; and that which was denied the Prophet *Moses, to see the Glory of God in this Life,* shall then be granted to every one that there shall be placed.

Then grief of mind, and sorrow of heart, shall be utterly removed; no Weeping, no Mourning, no Lamentation to be heard thro'out that Holy Mountain. *Behold* saith the Prophet in the Person of God *Isaiah* 65. 14. *My Servant shall sing for Joy of heart: I will joy in my People, and the voice of weeping shall be no more heard, nor the voice of crying.* Rev. 21. 4. *For God shall wipe away all tears from their eyes, and there shall be no more sorrow, neither shall there be any more pain for the former things are*

paſſed away. That is, thoſe things which we ſuffered in this Life ſhall not moleſt us any more. Then ſhall ſorrow never be felt, nor complaint heard, matter of ſadneſs ſhall never be ſeen, neither ſhall evil ſucceſs at any time be feared. No cauſe of Fear, no cauſe of Grief, for they ſhall poſſeſs thee, O Lord, which art the perfection of their felicity. In him ſhall we find all Knowledge, Wiſdom, Beauty, Riches, Nobility, Goodneſs, Delight, and whatſoever beſides either deſerveth Love and Admiration, or worketh Pleaſure and Content. All the powers of the Mind ſhall be filled with the ſight, preſence and fruition of God; all the ſenſes of the Body ſhall be ſatisfied. God ſhall be the univerſal felicity of all his Saints, containing in himſelf Felicites without number.

He ſhall be a Light to our Eyes, Muſick to our Ears, Honey to our Mouths, moſt ſweet and pleaſant Balm to our Smell: He ſhall be Light to our Underſtanding, Content to our Will, continuation of Eternity to our Memory. In him we ſhall enjoy all the varieties of things that are delightful here and all the true pleaſure and Joys that content us now. Finally, the Soul ſhall be reſtored to the Image of God in a full meaſure, as it was firſt created, and be throughly beautified and adorned with all Righteouſneſs and Holineſs, all Heavenly and Spiritual Graces. The conſideration whereof muſt needs be a great comfort to the Children of God, and cauſe them the more chearfully to undergo the troubles of this Life.

The Heavenly Joys of the Body.

THE Commodities and Priviledges of the Body, also thus united to the Soul shall be many: And first to begin with that which I find set down in the Text, *And the City had no need of the Sun, or of the Moon to shine in it*; that is, *there shall be seen no Earthly wants.* For, what a great temporal blessing is the heat of the Sun? most comfortable to Man and Beast, which bringeth forth the fruits of the Earth for Man's food, and without which all things seem to be sad and lowering, but then shall we not need this benefit; for the presence of God shall be more comfortable, and the Glory of God shall supply the want of the Sun and Moon.

All things then shall be ministred unto us abundantly, that we shall not once think of any want, whether it be food or cloathing, or any comfort of this Life whatever, as the Prophet *Isaiah* doth worthily express it, Chap. 49. 10. *They shall not hunger nor thirst, neither shall the heat nor Sun smite them, for he that hath mercy on them shall lead them, even by the Springs of Waters.*

Here the Body hath need of rest, but there shall be no Night, neither any need of rest: Here for fear of Thieves and Enemies, our Houses and the Gates of our Cities are shut, but there the Gates shall not be shut, but always open; because there shall be no fear of Enemies, no fear of future hurts and dangers. They that are oppressed here, had need of de-

fence, of help and comfort, which hardly is to be had in this World. *But there shall violence no more be heard of, There shall every ones cause be heard, and every wrong shall be righted: For there shall be no Curse.* For not only the Curse of sin shall be cut off, but all occasions of sin shall be far removed from us, and we shall be throughly reconciled to God, and enjoy perfect peace. As no grief of Mind, so no disease of Body shall molest us, neither shall there be any use of Physick. All Infirmities shall be turned into perfections; and all deformities shall have an end. That which is now the mighty Conqueror of Mankind, that is Death, shall then be trodden under foot: For Death shall be swallowed up into Victory, that with comfort we may say, *O Death where is thy sting? O Grave, where is thy victory?* And that which our first Parents could not taste of, nor so much as touch, that is, *of the Tree of Life*: For tho' they tasted of the Tree of Knowledge of Good and Evil, yet they were soon cast out of Paradise, least they should put forth their hands, and take of the Tree of Life also and eat, and live for ever, *Gen.* 3. 22. In this *Jerusalem*, even in the midst of the Street of it, shall be the Tree of Life, and a common passage unto it, 1 *Cor.* 15. 53. *For this corruption shall put on incorruption, and this mortal shall put on immortality.* Thus shall there be mirth without sadness, health without sickness, strength without weakness, light without darkness, felicity and all goodness, without any evil

where Youth flouriſheth that never waxeth old, Life that knoweth no end, Beauty that never Fadeth, Love that never cooleth, Health that never Diminiſheth, Joy that never ceaſes, there ſhall be Pleaſure without pain, and all happineſs without any change, and Life without the reach of Death; for there ſhall be Life everlaſting. Now Man grieves for the loſs of his Body, and Delights of the World, which Faith alone doth eaſe, that promiſeth an undoubted reſtitution of the Body, to a better condition, and aſſures him of an everlaſtiug Life, in which ſhall be everlaſting Bleſſedneſs. Then (as I formerly ſaid) ſhall the Body be free from all Corruption and Mortality, and all other caſualty, malady, pain or grief; Men ſhall then be like Angels, free from want and full of all felicity: They ſhall hunger no more neither thirſt, neither ſhall the Sun light on them, nor any heat; for the Lamb which is in the midſt of the Throne ſhall feed them, and lead them unto the living Fountain of Waters. *And God ſhall wipe away all tears from their eyes, Rev.* 21. 4. *I ſaw no Temple therein*, that was made with hands, ſaith St. *John for the Lord God Almighty and the Lamb are the Temple of it: Rev.* 21. 22, 23. *And the City had no need of the Sun, neither of the Moon to ſhine in it; for the Glory of God did lighten it, and the Lamb is the light thereof.* And there ſhall be no more curſe, but the Throne of God and of the Lamb ſhall be in it; and his Servants ſhall ſerve him, they ſhall ſee his face, and

his Name ſhall be in their Fore-heads. Oh the Joy! Oh the ſweet Harmony and Melody! Oh the Heavenly Muſick which is ſung by the Quire of Angels in the Church Triumphant, would raviſh a Soul on Earth, if he heard it! we know that here on earth we have Muſick that delighteh the Ear of Man very much, but the Muſick which is above, no Ear hath heard. St. *Baſil* ſaith, It is more ſweet than Devotion; nay, more ſweet than Contemplation, and far ſweeter than all things in this World can be.

Let us therefore be converted to God with all our hearts, and ſay, *Oh how great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee, before the Sons of Men.* And let us with joy exalt our ſelves: *Pſal.* 42. 1. *Even as the Hart panteth after the Water Brooks, ſo panteth my Soul after thee, O God: My Soul thirſteth for God, for the living God; O when ſhall I come and appear before God?* There is nothing ſo bitter or ſharp in this Life, but will be ſweetned in contemplation of the Joys of Heaven, and of eternal Life; for in Heaven there is neither Death, nor Mourning, Wearineſs nor Weakneſs, Famine nor Thirſt, Corruption nor Want, nor Sadneſs at all; ſo as we may rather be able to ſay, What is not there than, What is there? As it is written, *Eye hath not ſeen, nor Ear heard, neither hath it entred into the Heart of Man, the Things which God hath prepared for them that love and fear him.*

Therefore

Therefore let no man that hath lived uprightly fear to dye, or doubt of the joys of Heaven; for as we are all born, so we must all die: And shall any man think to get that by Favour, which God only hath himself by nature, Immortality? No, we must change this Life, and for this mortal Habit, put on an immortal Habit, whith never fadeth.

The Godly in this Life are as Warriours, then they shall come to their own possession, now they are in the Skirmish, then shall they be crowned Conquerers; now they are in the Tempestuous Sea, then shall they be in the quiet Haven; now in the Heat of the Day, then shall they be in the rest of the evening: Now they are absent from Christ tho' in affection they are present with him, then shall they follow him whithersoever he goeth; *now they suffer trouble tho' their life be hid with Christ in God, but when Christ shall appear, they shall also appear with him in glory*; And then also they shall receive an incorruptible Crown of glory; according to that which was pronounced by a Voice from Heaven, *Rev.* 14. 13. *Write, Blessed are the dead which die in the Lord. Even so saith the Spirit, for they rest from their labours, and their works follow them*: And what joy will thy Soul receive in that day, when we shall be presented before so honourable and infinite a multitude, before the seat and Majesty of the holy and blessed Trinity, with recital and declaration of all the good works and Travels suffered for the love and service of God, when

there shall be laid down in that honourable Consistory, all thy Vertuous Deeds, all the Labour thou hast taken in thy Calling, all thy Alms, and Prayers, all thy Fasting, all thy Innocency of Life, all thy Patience in Injuries, all thy Constancy in Adversities; and for their further comfort, and in a manner wonderful astonishment; as the wicked shall be vexed with horrible fear, when they shall see the righteous stand in great boldness, and they shall curse their foolishness and madness, for tormenting such unjustly whom they thought nothing worthy of honour, and yet now see them amongst the Saints of God. *So shall the Righteous in their place go forth, and look upon the carcasses of the men that have transgressed God's will and holy Law, Isaiah 66. 24.* And looking back upon the dangers which they have passed, and wherein other men are yet in hazard, their joy shall be so much the more encreased; for they shall evidently see how infinite times they were ready to perish in this mortal life, if God had not held his special hand over them. They shall see the dangers wherein other men are plunged, and the death and damnation that many of their friends and acquaintance have faln into; the eternal pains of Hell is incurred by many that used to laugh and be merry with them in the World, when as they shall shine as Stars which have converted many unto God *Dan.* 11. As on the contrary, they that by evil example and manifold offences have been the cause of the downfall of many, shall suffer intolerable grief. In

In earth no joy, pleasure, or comfort so surpassing, strange, and wonderful, but will breed a satiety, and we shall after a while wax weary thereof, either desiring a greater or else longing after variety; for man's Nature is given to nothing so much as to newness and novelty: But, behold the joys of this new *Jerusalem* shall be so diverse, so strange and incredible, that we shall never be satisfied therewith. We see in *Rev.* 21. *The Tree of Life bares twelve manner of Fruits, and gave fruit every month; twelve maner of Fruits.* There is the diversity of their joy; giving fruits every month, there is the continual change, still pleasing thy mind with variety, and ravishing thy senses with infinite delight.

And this may make us more eager after those joys, because we shall not be long without them. For the time of this Life is but short, and the time of thy Tryal in this World, is but in a manner a moment. If our time here should be a thousand years, what is it to one day there which hath no night? which, be it that it hath a Sun-rising, yet it shall never have a setting; an entrance and a beginning there is unto those Joys, but the terms and date thereof cannot be told. And as the Torments of Hell, already spoken of, are endless; so are the Joys of Heaven beyond all time; as they are remedileſs (for out of Hell there is no redemption) so are these Joys without all change or alteration; as they are comfortless so these exceed in all manner of comforts; all with-

out end, without number, without measure.

Thus have I shewed you the Joys of the Kingdom of Heaven, in part, but their fulness I cannot utter, nor you conceive, we can only guess at them: But that which I have already spoken is sufficient, for the satisfying of our infinite desires, edification, comfort and instruction. And if I should fill your heads with my own devices and Imaginations, I should but delude you. Again, be not desirous to know more than is fit and convenient: For when we have spoken all, or the learnedest in the World expressed all, yet none can fully utter the truth of these Joys. For if no Eye hath ever seen them, or Heart of Man can conceive them, how is it possible for me to declare them? But that which we do know, let it be instructive, and let us leave off to search where God will give no understanding. Hidden they are and unknown, that we might the more earnestly desire them, for known things grow out of love.

The consideration of these joys already recited, may be sufficient to establish and confirm us that there be not in any of us an unfaithful Heart, to depart from the living God. And who would deprive himself of those Joys if they were no other, but such as our own minds might imagine, or our own hearts conceive? In this case, let us be content there to make a stop where Gods Word hath set a ful point. And blessed be God, who to encourage us in a way of Godliness, hath given us a taste of these unutterable Joys, tho' it be but as it were under a Veil.

Now

Now to shew you all these Joys and not apply them, seemeth altogether without use, and life. The profitable instructions therefore that hence may arise, are more than I can utter; yet give me leave to recite some; and be not uneasy tho' I stay you a little longer, for to hear the discourse of those things which pertain to the Kingdom of Heaven. I my self which have searched more perhaps than any of you, should be at a loss.

Suppose we are now busie in the Field at Harvest, unmindful to come even to our own Houses, and surely this is a far better Harvest, and a better Grain and Commodity than we can gather in. When it pleased God I wrote this for your good, it was with comfort; and therefore I doubt not but that you that hear it hear it also with comfort.

The first instruction for our use, may be this to learn to grow out of love with this present World, and with the transitory Pleasure and Profits of the same; so that we may prepare our journey to our long and wished home; and to those Houses and Heavenly Habitations, whose Leases shall never expire; to our Heavenly *Canaan*; and to this new and most beautiful *Jerusalem*. Howbeit for the most part we are so bewitched with the glistering Joys of this present fading World that no exhortation or perswasion will lightly prevail to withdraw our minds from thence; which thing may lively be set forth to your view, by reciting of a parable of the custom of a certain Common

wealth

wealth, People and Nation, which were wont to chooſe their King from amongſt the pooreſt ſort of people to advance him to great honour, wealth and pleaſures for a time. But after a while when they were weary of him, their cuſtom was to diſpoil him of all his felicity; yea, the very cloaths of his Back, and baniſh him naked into an Iſland of a far Country, where bringing nothing with him, he lived in great miſery, and ſlavery for ever. Which practice one King conſidering (for all other tho' they knew it yet thro' negligence and pleaſures of their preſent felicity, minded it not) took care to prevent this miſery, which was by this means: He ſaved every day great Sums of Money from his Superfluities and idle expences, and ſecretly made over before hand a great Treaſure into that Iſland, whereunto he was in danger daily to be ſent.

And when the time came, that indeed they depoſed him from his Kingdom, and turned him away naked, as they had done others before, he went to that Iſland with joy and confidence where his Treaſure lay, and was received with great Triumph, and placed preſently in greater glory than he was before.

This City or Common-wealth, is this preſent World, which advanceth to Authority poor men, that is, ſuch as come naked into this World; and on a ſudden, when they look leaſt for it, it puls them down again, and turns them naked into their Graves, and ſo ſendeth them into another World; where bringing no Treaſure with them they are like

to

to find little Favour, but rather Eternal Misery.

The wise King that prevents this calamity, is every one which in this life, according to the Counsel of Christ, doth seek to lay up Treasure in Heaven against the day of their Death, when they must be banished hence naked, as all the Princes of that City were. At which time, if their good deeds follow them as God promises, then shall they be happy men, and placed in much more Glory than ever this World was able to give them. But if they come without Oyl in their Lamps, then there is nothing for them to expect but this, *I know you not.*

The Sum of Mony is not so much our good deeds, as the forgiveness of our manifold offences, the amendment of our sinful lives, the Godly and Religious care of the Life to come. That which we are so greatly in love withal, the Apostle counsels us against, *Love not the World neither the things that are in the World,* 1 *Jo.* 2. He addeth the Reason, *because the World passes away.* But he that doth the Will of God abideth for ever. Heaven is not in this Life, and we must look to be weaned from this World, if we ever look to attain it.

The joys of Heaven and the desire of the World, are quite contrary; worldly pleasures hinder us from mounting up so high. And herein, for the most part, we may be resembled to the Grashopper, which is born and bred, liveth and dyeth in the same ground.

The Grashopper hath wings, and hoppeth up

up a little, but presently falleth down again: So many of us have often good motions unto Godliness, and the Life to come, and again all is gone in a moment, and we return to our old affections to this World, as though all our Portion were only in this Life.

Those Fowls that feed grosly, never flie high, and they which feed their hearts with things below, cannot have their affections in Heaven; the joys of Heaven being so excellent, and wonderful, that they might remove our heavy, lumpish and grovelling desire after this World. The careless, earthly, and worldly mind, hath no sight, nor sense, nor feeling of these joys. But as the Ox is fatted in the pasture, and the Bird singeth sweetly, and feedeth without fear, and suddenly, the one is driven to the slaughter, and the other is taken in the snare; so they that be Worldly minded are lulled asleep in security, until the time that Death striketh with his dart, and endless destruction overwhelm them. But where is that Man or Woman which can say with the Apostle, *I desire to be dissolved and to be with Christ, which is best of all. For they that say such things, declare plainly that they seek a Country*, Heb. 11. 16. *Desiring a better Country than is to be found in this World*; that is, *a Heavenly Country, and for them hath God prepared a City*, Heb. 13. 14. *For here we have no continuing City, no continuing Habitation:* Let us therefore seek this new habitation to come, which is of longer continuance, and free from all miseries. The next fruit is, that the remembrance

remembrance of these joys teacheth us patience in afflictions, troubles and distresses. And if we desire to attain this heavenly place, we must forsake this earthly Tabernacle, and while we live here on Earth, we must pass thro' affliction, and be carried into Heaven by a fiery Chariot, that our Earthly minds may be purged; that is, the black line of our sins which must be purged both out of our mind and out of our Hearts. Christ he was not free from Affliction, for he cryed out *My God, my God, why hast thou forsaken me?* We must go first to Mount *Calvary*, before we can come to Mount *Olivet*, that is, from a Cross to a Crown, from Earth to Heaven: Our Graves are but so many Folds, which Death brings us into, and keeps our Bodies till the Morning Sun of our Resurrection shall appear; which is the day of our general Resurrection; for Death is but a Door of Entrance to a Crown of Glory, which shall never be taken from us. For how troublesome soever this Life is here, yet there shall all troubles, griefs and wrongs be abundantly recompensed and the Apostles speaketh truly, *Rom.* 18. 8. The Afflictions of this present time, are not worthy of the Glory which *shall be shewed* unto us. In the 126 Psalm, ver. 5, *They that sow in tears, saith the Psalmist, shall reap in joy.* And he that now goeth on his way weeping, and bareing precious seed; shall doubtless come and bring his Sheaves with him. Wo be to you, saith Christ, that now laugh, for you shall weep, and therefore happy shall they be in another World, who have in good causes suffered wrongs commiting themselves unto God.

This

This time of heavenly joys is compared unto Harvest: and what care doth every one take to provide good and choice Seed, that their harvest may prove good? Thy Seed is thy thoughts thy Words, thy Deeds and Conversation. Therefore let me *exhort* you, as the Apostle doth, *Gal.* 6. 7. Be not deceived, God is not mocked, for whatsoever *a man soweth that shall he also reap; for he that soweth to the Flesh, shall of the Flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap Life everlasting:* Look how we sow, so shall we reap; such as our Seed is, such also shall be our harvest. The date of this our Life, is but short, but the Remembrance of a Life well led, shall be comfortable for ever, and this shall for ever and ever be an endless harvest, still gathering, still increasing, never diminishing.

The last thing in the aforesaid 21 Chapter of *Rev.* is, that there shall enter in this heavenly *Jerusalem* no unclean thing. And as the Prophesie of *Zachariah*, 14. 21. *In that day there shall be no more the Canaanites* in the House of the Lord of Hosts.

The *Canaanites* were a lewd people, and for the same were driven out of the Land; and if they were not worthy to dwell on Earth, much less shall they be worthy to be received into Heaven. *Dearly Beloved*, saith the Apostle St. *Peter*, 1 Epist. 2. 11. *Abstain from fleshly Lusts, bridle them, keep them under for they war against the Soul*, Colos. 3. 1. *If then ye be risen with Christ, seek those things which are above, where*

Christ

Christ sitteth at the Right Hand of God. Set your Affections on things above, and not on things on the earth, and mortifie your immoderate affections and evil concupiscence. Remember this peremtory Word. *No unclean thing shall enter in there,* Mat. 5. 8. *Blessed are the pure in heart, for they shall see God.* Heb 12. 14. *Follow holiness, without which no man can see God.*

And God grant us this Wedding Garment of holiness, that we may go in with the Bridegroom; for we know what befel him that wanted it, Phil. 2. 12. *Let us work out our own Salvation with fear and trembling*; being desirous to receive a Kingdom which cannot be shaken: Let us pray for Grace, to serve God, that we may please him with Reverence and Godly Fear. And seeing we have precious promises, 2 *Pet* 1 4. And that more sure than the Heaven and the Earth, 2 *Corin.* 7. 1. *Let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting holiness in the fear of God. For as they that thus do his Will, shall enter thro' the Gates into the City, and their right shall be to the Tree of Life; so without are Dogs, and all unclean Persons,* *Rev.* 22. 14. Let not my last exhortation be forgotten among you, *Enter in at the strait Gate*; for it is the wide Gate, and broad way that leadeth to destruction, and many there be which go in thereat. Because the Gate is strait and the way narrow that leadeth to life, and few there be that find it.

To add to these, one of the greatest joys of all, is God's mercy, whereof we have a sweet taste

in

in this life: For were it not for that, none at all ſhould enter into that place where thoſe joys are to be found. For our firſt Parents, by God's juſt anger, according to their deſert, were caſt out of Paradiſe, and an Angel ſet with a Sword drawn to keep the way, that no fleſh ſhould return thither? ſo the only gate to lead us in again is God's mercy: whereof as the godly and the moſt righteous that are, ſtand in great need, ſo let none of us all ever abuſe God's mercy, leſt we miſs of the ſame. This mercy is called the *rich mercy* of God; for no Treaſue is comparable unto it: and as it paſſeth all underſtanding, ſo cannot the deepeſt reach of man conceive any part of the depth or heighth thereof; the compaſs, the largeneſs, the wideneſs, and breadth of it is ſuch, that it cannot be meaſured; and therefore it may well be called, as indeed it is, both infinite and incomprehenſible. And becauſe no tongue of man can ſpeak it, let Angels bring the meſſage, as we read, Luke 2. 14. *Glory be to God in the higheſt and on Earth peace, good Will towards men.* The Lord of his goodneſs direct our ſteps to his Throne of mercy; and cloath us with this Garment of mercy; and the Lord this day ſet his Print and Seal upon you.

Laſt of all, for a concluſion, and for admonition. In brief, I will ſhew you the right way of dying well, and the comfort of it, which in the end brings all this joy and happineſs. Firſt, by the Virtue of Chriſt's Death, Death ceaſeth to be any more a terror or plague, but it is made a bleſſing, and a paſſage between this and Eternal

Life.

Life. Christ is the Key of our Graves, and hath opened the Kingdom of Heaven to all believers. The day of Death is only terrible, when it is joyned with the apprehension of God's wrath; and we are not defended with the Shield of Faith. When we die, we should rejoyce in the Lord, for the corruption of our Nature is quite abolished, and our Sanctification is then accomplished. By death our present miseries are removed, and the future prevented. What happiness is it to see the glory of Gods Majesty face to face, to live and abide with God, and the Holy and Blessed Angels for ever? And when we are joyned to Christ by the bond of the Spirit in our life-time, we shall eternally remain with him in unutterable felicity. Likewise being once certainly assured in conscience of our being in Christ let Death come when it will, we shall yet remain in the covenant, and shall be re-united with him and taken up to everlasting Life: And whether we wake or sleep, or whatever we do, let us always bear in mind the end of our life; and that we continually hear the sound of the Trumpet, *Arise ye Dead, and come to Judgment*, knowing that the power of Death lies in our sin; and therefore let us use all good means, that our sins may be removed and pardoned. And to weaken the force of Death, the best way is to humble our selves, repent us of our sins, amend our lives, and to trust and rely upon the mercies of God, that we may comfortably say with St. *Paul*, *I live not, but Christ lives in me*, which we must find by the Testimony of our sanctified conscience

ence, that Christ my Redeemer, by his Spirit, governs according to his Holy Will. O how late is that hour for a man to begin to live well when he must of necessity die, and depart out of this Life? Doth any man think that God will be content, that we should lay our old and rotten bones upon his Altar, when we have lived all our youthful time in our own delights? No sure, or do we think, that when we have spent all our time and study to get Wealth and Honour, and then in our old age when we can do nothing else, begin to pray and serve God? This will be a great cause, when we examine our lives, how we have mispent it, to fear Death. What was the reason that Christ loved his Disciple *John* better than the rest? because he came to him in his youth, while he was young and lusty, indeed God will not be our Staff in our Age, if we do not serve him in our youth, *Solomon* the wisest King that ever lived, gives this instruction to all posterity: *Remember* (saith he) *thy Creator in the days of thy youth*: For our Life is but a perpetual motion, even from the Cradle to the Sepulcher: nor doth our sleep hinder us in this our Journey: We must still remember our end, and have an eye upon Death, that hath an eye upon us at all times. We must not come into the World as *Cato* did in the Theatre, only to go out of it again: Nor we must not think that God put *Adam* into the Garden to eat the Fruit, and take his pleasure, and to spend his time in idleness; no, he put him into it to dress it, and look to it; for, saith God, *Thou shalt get thy living with the sweat*

of

of thy brows. Nor is the World made for man, as the Sea was for the *Leviathan*, to take his pleasure and pastime in: No, we must labour to run in God's Laws and Commandments, which will bring rest to our Souls. He can never shoot well, that hath not his eye still upon the mark or white; so no more can a man live well, that hath not his mind upon the day of his Death. It is a comfort of all comforts, especially to a godly man, to have hope and faith, to believe he shall rise again from the grave; and so their eyes to see those Friends again, which Death hath separated; nor must we think that we shall arise voluntarily, but the sound of the Trumpet shall be the Voice, which is meant, the Voice of Christ by his Ministers the Angels. For he shall only speak the Word as a Judge doth on Earth, appoint a Summons. All must appear. For this day of Jubilee there shall be no more New Moons, as the Trumpets were used to be blown at, as the Prophet *David* speaks in the 61 *Psalm.* *No, but we shall have a new Earth, and a new Heaven, where dwelleth all Righteousness,* 2 *Pet.* 3. 13. *When this Trumpet shall blow, it shall be both loud and shrill; no ear but shall hear the sound; the dampness of the Earth shall not hinder it, nor the depth of the Grave excuse us: No place, though never so remote, shall hinder this sound: For it shall be universal, and in every corner of the Earth shall this Trumpet be heard.* For we must remember, that our bodies when they are in the earth, is but like a sowing of seed? for we shall rise again. The Lord calls to man by

by his Prophet *Isaiah*, saying, *Earth, Earth, Earth, Hear the word of the Lord*: to put him in mind, that he is but Earth: For at the first Earth we were, and still we are Earth, and Earth we shall be again, when God but speaks the word. First, an ordinary change by Death we must have. Secondly, an extraordinary change at this day by the power of God; for the Earth and the Heavens shall be changed by Fire. Death is but a change, our Bodies must all be changed for the Text saith, *We shall all be changed. Paul* meant himself too: We shall be changed; saith he: This substence of ours shall be altered at the last day, though not with that formality as ours are, to die and then be put in a Coffin, and then into a Grave: not by such degrees; but we shall be suddenly changed, even in the twinkling of an eye; for Death is but the first step to Earth and then to Glory. We shall have likewise a two-fold Resurrection: First, of our Bodies from the Grave, and secondly, of our Souls from Sin. *Abraham*, he confessed, and said, O Lord, give me but leave to speak this once, who am dust and ashes. First then, seeing we are but as the dust of the Earth, the Earth must then obey when God calls, and renders up her dead. So likewise the Fire obeyed God's command, not to hurt the three children which were put into the Fiery Furnace, and yet had power to burn and destroy those that put them into it: So likewise the Sea obeyed God's command, and was a wall to the children of *Israel*, and gave them then a miraculous and dry passage. So the

Earth

Earth and the Sea must obey God's Voice at the last day, and yield and give up their dead: *The Earth shall give up her dead.* And yet the Earth devoured some, as it did at God's command, when *Corah*, *Dathan*, and his company was swallowed up quick, so at the last day of account, God shall only say the word, and all his Creatures must obey it; for the dew of Heaven is as the dew of Herbs. And as the dew of Heaven waters the Flowers in a Garden, and the Sun causes them to grow, so will the dew of the Lord's Word, raise us up again at the last day: We know that the dew of Heaven falls suddenly, so will the dew of the Lord fall suddenly and unexpectedly, at the day of our Resurrection, even in the twinkling of an eye, in a moment; for the Trumpet shall but sound, and all shall arise. It is a Divine work, and is past our understanding; therefore let us rather admire God's infinite wisdom and Goodness, than be too nice and curious to search into them. Then shall these corruptible parts of ours put on incorruption, our natural bodies shall be made glorious bodies though we have lain a long time in the grave mouldring and consuming away.

We all know that every night is the days funeral, and what is the morning but the days Resurrection again? or like the setting of the Sun at evening, which the next morning shall rise again? And we know that when we set or put a Root into the ground, that it must lie all the Winter, and as we think dead; but in the Spring time we see it revive by vertue of the Sun

Sun: Just so will it be with us at the day of our Resurrection: For it is certain, that he that can do the greater work, can also do the lesser; for God who made the World and also Man at first of nothing, can at the day of our Resurrection make us perfect Bodies again of something. Therefore, O Lord I beseech thee, prepare me for the day of my Death, and whether it shall be by the messengers of Death, or by the Trumpet of thy Judgments, that at the last day when I shall rise again, I may behold thy glorious Majesty, with all the Royal Army of Holy Martyrs, and blessed Angels; that I may not be found with a distracted and guilty Conscience, nor with the Reprobates, call to the Hills to cover me, nor to the Rocks to fall upon me: but that I may taste of thy endless mercy, and so be received into thy Heavenly Mansion. Therefore my Beloved, seeing we look for such things, let us be diligent, that we may be found of God, pure, spotless and blameless; *for seeing then that all these things shall come to pass, and be dissolved, what manner of Persons ought we to be, in all holiness and Conversation of life?* Therefore let us labour while we live here on Earth, that we be found white as the Snow in *Salmon*, and cloathed with the Robes of Christ's Righteousness. Alas, what are we at the best, (as I have said) but Dust, Earth, and Ashes, a Coffin of Coffins, yea, a Coffin for the Worms? A little Sickness carries us away in our youth; and if we hold out a little longer, we consume and moulder away with old Age. We, at the best, are but like a painted

painted Wall: one Winter-storm quite defaces the beauty of it: so one blast of death carries us quite away to the Grave and the Earth again; therefore saith the Prophet *The dust shall return to the Earth as it was, and the Spirit shall Return unto God that gave it.* Eccle. 12. 7.

And let all men remember this, that we shall rise again; and stand upon the earth: And then God will reward a sinner in that day,(if he die without Repentance) as if the sinner had but just committed the acts of sin at the same time, *Paul* will be found although not preaching, as he did on earth, yet in the condition he died; and we with the same sins, or with the same Righteousness, as we live or die in; for our Consciences will then accuse us, our memories witness against us, and our reason will be our Judges at this day. We shall have no more to say for our selves, than the man in the Gospel who came to the Dinner without the Wedding Garment on; but mark, I pray you, Being asked how he came thither, the Text saith, he was dumb, he was silent, he had not a word to say; his own Conscience accused him, and so he was bound hand and foot and cast into everlasting Fire. And if we would have the Wedding Garment found upon us, we must first while we live here on Earth, labour to get Grace into our hearts and faith in our Souls, we must wholy leave and forsake this sin of Covetousness The Prodigal must forsake his sins of wantonness. We must do it presently as *Zaccheus* did who come down hastily, and received Christ

joyfully; and gave satisfaction to those men he had offended: We must not defer the time, or take advice whether it were time yet so to do: No, we must with *Zaccheus* make our own Will and be our own executors, and make Christ our Overseer. *Behold, Lord, half of my Goods I give to the Poor, and if I have done wrong to any, I will restore him four-fold.* God doth not regard the extension, but the intension: Not only our tongue, but the heart: We must not slubber over our Confession, we must not put away some sins only and retain other some. No, we must put the Sword to the Throat of sins, and cut them off; and like *Phineas*, pierce *Zimri* and *Cosbi* through and through. We must not (if we mean to appear before God blameless and spotless, leave some beloved sin in our bosom no, not the sin of our bosom unrepented of; no, not our beloved *Delilah*'s sins: And, like *Naaman* say, *The Lord be mercifull unto me for this sin. I did not think it, no, I had forgot it:* But pray with *David*, *Cleanse my Soul, even from my secret sin.* Sins whether done to please my self, or others; Yea, our whispering sins; such sins, as we have striven so long to hide from God and Man that now we have forgotten them ourselves. O saith *David*, *Forgive me the sins of my youth*; Psalm 25. 7. My sins of Negligence, and my sins of Ignorance; there is no sin so small or little, but is able to cast us into Hell for ever; there is no sin, which if it be unrepented of, but we shall one day render an account of to God Almighty, else how should God's Justice be

be manifested, if mans offences be not punished? For the manifestation of God's glory will be such at this day, that we shall confess that his Justice is but justly and rightly fallen upon us; so it shall be with a wicked man at his Resurrection, he shall not have a word to answer for himself, no, not a word at all to plead for himself. Oh! What would *Dives* have given that he might have but sent to his five Brethren, to have warned them of the place of torments which he was in No saith *Abraham*, it cannot be, if they will not hear, and believe *Moses* and the Prophets they will not believe, though one rise from the dead. A day there is for a man, and a day there is for God, and as there is a day for mans account to be made up in: so there is a day for Gods Eternity to be shown. Gods account is true, those live long, that live well the Text saith as you may read, Isa. 65. 20. *A Child shall die an hundred years old, and the old man shall not live half his days.* The meaning is, the gracious Child is the honourable old man: For where a young man observeth God's Commandments, doth not he believe more then the old man, that hath spent his whole time in Vanity and Wantonness? He that can give an account of his time, and the life of his experience, his frequent and fervent prayer his many tears of Contrition shed for his sins. His hearing Sermons and practiseing what he heard and his often recieving the Lords Supper, His days shall be long in the Land, the young man in this case, is the old man, because he is the *first*

born by Regeneration, and Reformation: Old age is extracted from Youth; a young *Samuel* shall be called before an old *Eli.* We shall meet and see the ancient Patriarchs, as I have said, *Moses Aaron, Abraham, Isaac, Jacob,* the old Prophets *Elijah, Jeremiah, David, Hosea, Isaiah, Joel, Amos:* We shall likewise behold the 24 Elders, the Holy Apostles, *Matthew, Mark, Luke, James, John, Paul, Peter,* and all the Holy Martyrs, *John* the *Baptist,* St. *Stephen*; all those Infants which were slain by *Herod* with their Olive branches in their hand, saying, *Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of the Majesty of thy Glory.*

Now, who are the twenty four Elders? It is generally imagined by all Divines, that they be the twelve Tribes of *Israel,* and the twelve Apostles, which make the 24 Elders: Therefore let us chear up our Spirits with old *Jacob* and go up to the land of *Goshen,* where we shall see our Brother *Joseph,* who will prepare all things necessary for our occasions, and we shall then sit down with *Abraham, Isaac* and *Jacob,* in the Kingdom of Heaven.

Therefore I pray, do not put off the thought of this day of Death, as *Agrippa* did *Paul,* saying, *I will hear thee another time.* It was *Jerusalem*'s fault and sin, that they remembred not their end; Death comes swiftly, not on Foot but on Horse-back, and on a pale Horse Let us therefore remember our death, and leave sin, that sin may not leave us in the Grave: O let us consider our latter end; let us be as the Wise

Wise Virgins, to have the Oyl of Faith in our Lamps, that we may enter with the sweet Bridegroom of our Souls, to the Land of Bliss and Eternal Happiness! Oh that our minds were but answerable to God's mercies, for if we had as upright Souls as we have Bodies, then we should be perswaded to forsake this idle, sinful and wicked World, and account all as dross with St. *Paul*, and desire to know nothing more than Jesus Christ, and him Crucified; then sickness and Death may come as often as possible, and we shall not be affraid of it. For indeed we are not by Nature able to bear the pangs of Death well, until we be Schooled and instructed by sundry Tryals and Exercise in this Life. Our sincere consideration before Death approaches, ought to appear: First, in examinations of our hearts and ways: Secondly, in the Confession of our sins, and manifold transgressions, which we from day to day have committed, and all the good we have omitted; and then likewise, that God is just in his Judgments. Thirdly, in begging and petitioning with unfeigned sighs and groans of the Spirit, for pardon and reconciliation in Jesus Christ.

A dying man must not so much fix his mind on the pangs of Death, as on that blessed estate of Eternal Life enjoyed after Death; upon which he must fix the eye of his Faith by Jesus Christ.

We must look upon Death in the Glass of the Gospel, as it is a sweet sleep, and an entrance into Heaven; not looking upon it in the Glass of

of the Law, or, as a Curse and Pit-fall to destruction: For Death of it self is nothing: it is our ill Consciences that makes us afraid; it is not the Coffin, the Sheet, the tolling of the Bell, and the weeping about us, makes Death so horrible, as for Death it can do us no harm, for it is but a passage to a better life. I would have every Christian man and woman upon their Sick beds to look for Death and take it patiently and willingly: my first reason is, because the Death of every Member of Christ is fore-seen and ordained by the special Decree and Providence of God, yea, the very circumstances thereof. Secondly, Then God's promise, *Blessed are they that die in the Lord, for they rest from their Labours, and their Works follow them.* Rev. 14. 13. Thirdly he that dieth in Christ hath his Soul and Body, really united to Christ according to the Covenant of Grace. Then fourthly and lastly, God hath promised his special and blessed presence to the sick and dying that are his, as we may read in Isa. 43. 2. Where he declares himself thus, *When thou passeth through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee; when thou walkest through the Fire, thou shalt not be burnt, neither shall the flames kindle upon thee: For I am the Lord thy God, the holy one of Israel, thy Saviour.*

Now to die in Faith, is when a Man in time of his Death, with all his heart relies wholly on God's special love and mercy in his Son Jesus Christ, So did the Prophet *David* when he

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was greatly distressed, he encouraged himself in the Lord his God with a great deal of Faith, saying, *Remember the Word unto thy Servant, upon which thou hast promised and caused me to hope. This is my comfort in my affliction, for thy word hath quickned me: my flesh and my heart faileth, but God is the strength of my Heart, and my Portion for ever.* As Moses *lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up:* That is when he feels Death to come upon him; he then must fix his eye of Faith on Christ exalted on the Cross, and also crucified for eternal Life.

The very sighs, sobs, and Groans of a repentant and a believing heart, are Prayers before God as effectual, as if they were uttered by Vocal Intercession: Such, as, *Lord thou hast heard the desire of the humble, thou wilt prepare their hearts, thou wilt incline thine Ear. He will fulfil the desire of them that fear him; He will also hear their Cry, and will save them.* Call to mind the last words of a dying man mentioned in the Holy Scripture, *O Lord, I have waited for thy Salvation; Father into thy hands I commit my Spirit, Lord Jesus receive my Soul.*

Here is matter of great comfort, mans misery then shall have and end, then his joys are approaching and at hand; yea, even while he is gasping in pangs of Death; then he is carried on a sudden by a Company of Holy and Blessed Angels, from Earth to Heaven, from his Cross to Paradise, from a World of Woe, Trouble, Afflictions, Care, and Anxiety of mind

to

to a Kingdom of Happiness, and Eternal Bliss, in Heaven where there is no fear, nor sorrow. Satan's envy, nor the Worlds malice, shall not once offer to assail our Bodies or vex our hearts; and though Satan came to our first Parents, *Adam* and *Eve*, in Paradise, and there tempted and deceived them, here he dare not come to attempt any: Oh how blessed is the change, when in the very moment of misery joy enters! Imagine you were a poor Traveller in the night-time, and out of your way, wandring alone upon the mountains, and far from any house or Company; destitute of money, terrified with Thunder, stiff with cold, weather-beaten with rain and wind, wearied with labour, famished with hunger, and almost brought to despare with a multitude of miseries: mark, I pray you, if this man upon a sudden, in the twinkling of an eye, should be placed in a goodly large and rich Palace furnished with rich and clear lights, warm Fire, sweet Odours, dainty meats, soft Beds, pleasant musick, fine Apparel, honourable Company; and all these prepared for him, and to Anoint and Crown him King for ever? What would this poor man do? What would he say? Surely nothing, but rather in silence admire it; and weep for joy. Yet far happier than all these are the joys of Heaven, and surely so is the state and condition of every penitent man, which can before he die make his peace with God; for then shall he be free from all earthly troubles which this world brings upon him, for while he lives here, he lives but in a Vale of misery,

and

and in a Valley of Tears, toſt to and fro with every ſtorm and wind: But he is happy who can ſay with *Simeon*, *Lord, now letteſt thou thy Servant depart in Peace.* And with *Thomas* can ſay, *my Lord: and my God.* Then will our Saviour meet us, ſaying, *Come ye bleſſed of my Father, Receive the Crown. Receive the Kingdom prepared for you from the beginning of the World.* And no ſooner art thou come into Paradiſe this Heavenly Manſion, this place of everlaſting joy and happineſs; but inſtead of ſorrow we ſhall have joy, inſtead of trouble and affliction, peace and reſt for our ſouls, and for our company, we ſhall have Angels and Arch-Angels to entertain and embrace us, with Arms of Love. Our Saviour performing his promiſe in giving us a Kingdom; at which meeting the Angels ſhall ſing the Bleſſed Saints rejoyce, all Harps warble, all Hands clap for joy; and our poor Souls raviſht with delight; and if this be the caſe and ſtate of all penitent and true Believers, who will not ſay, *haſten thy coming, O Lord, come Lord Jeſus, come quickly.*

O let us preſent to the view of our Souls the bleſſed and happy condition of the Life to come: And this will ſtir us up to every good and holy Duty; and comfort and cheriſh us in all conditions and eſtates whatſoever, while we live in this ſinful World; and amongſt this untoward Generation: What will a man care for croſſes, loſſes, and diſgraces in the World, that thinks of an Heavenly Kingdom! What will a man care for ill uſage in his pilgrimage of this earthly

earthly Tabernacle, when he knows he shall be a King at home? we are all (in this time of our absence from God) but even strangers and pilgrims upon earth: Here in this life we must suffer Indignities, Reproaches, Scoffs, nay, what not? yet all of these are for our good, if we can endure it with patience, and overcome these Temptations with joy and alacrity, for in the end there is comfort, we shall have a better Estate to come; yea, in the highest Heavens, and all this in the mean time is nothing but a fitting and preparing us to the Heavenly Kingdom, which holy *David* desired to be but a Doorkeeper of, rather than to dwell in the Tents of *Kedar*: (*that is amongst ungodly people*:) Let this be our hope and comfort, howsoever we fare in this life that we have here but a little time to spend, and it must not be long ere we inherit the kingdom of Glory; Alas, The afflictions of this Life are not worthy to be compared to the Glory hereafter, *Romans*, Chap. 8. Verse 18. And therefore good old *Ignatius*, in a burning *Zeal* durst say, *Come Fire, Gallows, Breaking of my Bones, Quartering of my Members, Crushing of my Body; all the torments of the Devil, let them come upon me, so I may enjoy this Treasure of Heaven.* So Saint *Paul*, *He counted all things but dross in comparison of Christ; I desire to be dissolved, and to be with Christ*, saith he: And well might he say it, that knew what a change would be one day; for never was cold shade so pleasant in hot Summer, never was easie Bed so delightfull after Labour, as shall be the rest of Heaven to

an afflicted Soul, coming thither out of this Valley of Tears! Oh then! What ſervice ſhould we do; what pains ſhould we ſuffer and take to attain this Reſt? were it to run through Fire and Water; were it (as Saint *Auguſtine* ſaid) to ſuffer every day new torments: yea the very torments of Hell, yet ſhould we be content to abide it. And how much more when we may buy it, and obtain it with tears and repentance with a little ſorrow and contrition for ſin, which we have brought upon our ſelves, by our diſobedience and neglect.

Obedience ſaith a Holy Father, is one of the firſt ſteps to Heaven; and to die in obedience, is to be willing and ready to go out of the world when God calls us: As in *Rom.* 14. 7. 8. It is thus ſaid, *None of us liveth to himſelf, and no man dieth to himſelf: For whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live or die, Therefore we are the Lords.* Which words teach us that in the very hour and when the pangs of Death are upon us, we ſhould reſign our ſelves to the Will and Pleaſure of Almighty God, who firſt made us and gave us life; And as *David* did freely, with confidence ſay, *Into thy hand I commend my Spirit; thou haſt redeemed it, O Lord God of Truth.*

And he that will ſurrender his Soul into the hands of God the Creator of it, muſt firmly believe that God can and will receive his Soul into Heaven, which none can do of himſelf, except the Spirit of God ſeal it to his Conſcience that

that he is Redeemed, Justified, and sanctified in Jesus Christ, and shall be likewise Glorified. We must not fear Death at all, and my reasons are these. First, In all our care we have occasion to shew our Obedience to God Almighty. Secondly, All future sin is prevented by Death, and Saint *Paul* saith, that the last Enemy that shall be destroyed, is Death: That shews us, that Death hath no more power over our Bodies, and that our Bodies and Souls shall be united together again, and receive a reward according to the deeds we have done in the flesh. Thirdly, our bodies are brought to a better and far more happy place and blessed Estate, where we are free from all future miseries, and cease to be any more either active or passive in sin, Fourthly it gives a Soul a free passage to the Cœlestial Glory, where we shall have the Vision and Fruiton of God the Father, who was our Creator; the Society of God the Son, who hath been our Redeemer, and Advocate, the Company of God the Holy Ghost, who hath Sanctified us. Where sorrow is never felt, nor complaint heard, matter of sadness is never seen, evil success never feared, but instead thereof, there is all good without evil, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth: O did we but think of this glorious place aforehand, wherein are those Heavenly Mansions prepared for us: did we spend many thoughts upon it, until we come to the possession of it, O how would these Heavenly Meditations ravish our

Souls

Souls, as if Heaven entred into us, before we entred into Heaven! Thus I perſwaded my ſelf I have now won ſome? and whom I have won, the Lord in mercy keep; and ſo I diſcharge my ſelf.

For we are all by our own diſpoſitions, like unto tottering Walls, ſtill ready to fall. And therefore I wiſh I could ſay, as it was ſaid to him that ſuffered with Chriſt, *This day ſhall you be with me in Paradiſe.* And if this day your Hearts be throughly converted, ſurely this day you are in Paradiſe. It was no comfott to *Adam* and *Eve*, to remember they were in Paradiſe, ſeeing themſelves now caſt out. And if we are once placed in Paradiſe, then let us look to our ſtanding, that we fall not: For as we are mortal, ſo we are mutable, and nothing ſo familiar with us, as to change. Unconſtant we are, God knows; the Lord make us ſtedfaſt. And the remembrance of thoſe Heavenly Joys, which we have now heard, let that make us ſtedfaſt, unto the end; and ſo let us pray, that the Lord, in his infinite Mercy, would correct our preſent ſinfulneſs, and build up our further knowledge in him, and direct our future frailty, that we may earneſtly deſire, diligently ſearch, truly know, and perfectly fulfil all things that may pleaſe him, the ever-living God: that we may walk uprightly in his ways, and live truly in his love, to our comfort and his Glory, that in the end we may obtain that long looked for, and much deſired beautiful diadem, wherewith he crowneth all his

his Elect, and so reign with him in his everlasting Kingdom, the Heavenly *Canaan*, the Land of Promise, a Paradise of Pleasure, there to behold the delightful countenance of his most glorious Majesty, and to be filled with the exceeding sweetness of his most blessed presence which is Life everlasting, which no heart can imagine, no Tongue can utter, nor the Wit of man express the Happiness thereof.

Now I entreat you to conclude with this short Prayer, which is the substance of that you have already heard, that God Almighty may give us both Hearts and Time to pray for a pious dissolution out of this Life, whensoever it shall happen.

A Godly Prayer to the effect of the Matter before mentioned, propper for a Perſon on his death Bed.

O Moſt ſweet Jeſus; *as the Hart panteth for the Water-Brooks, ſo doth my Soul thirſt after thee, my God*: O when ſhall I come to God my Saviour, to ſee him with theſe eyes, and appear in the preſence of the Bridegroom? When ſhall I be looſed from this Priſon wherein my Soul is miſerably captivated? I am weary of this ſinful and wicked World; with the Apoſtle let me ſay, *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all.* O Lord Jeſus, thou haſt numbred my days, and thou knoweſt the hour of my death, and thou haſt appointed the term of my Life; my days are in thine hand, for thou haſt made my days but as a ſpan long, and mine age as nothing unto thee: For what is my life? *Even as a Vapour that appeareth for a little time, and then vaniſheth away*: Therefore, O Lord, teach me ſo to number my days, that I may apply my Heart unto Wiſdom. Deliver me from the Body of Death when it pleaſeth thee, for my Soul inclines to Heavenly reſt, and I deſire to go from darkneſs to light, from pain to pleaſure, from this lifes trouble to eternal reſt, from manifold Infirmities to perfection and felicity. Come, Lord Jeſus, and diſſolve me from this body, that now longeth to be with thee. Thou haſt ſaid, O Lord, where the Maſter is, there ſhall the

the diſciple be. A little before thy death, thou didſt pray thy Father, O Lord Jeſus pray now for me: *Father, thoſe whom thou haſt given me, I will that they ſhall be where I am, that they may be with me, and ſee my Glory, which thou haſt given me*; For thou haſt loved me before the Foundation of the World: Let me with thine Apoſtle cry out, *It is good for me to be here*, O Lord Jeſus, be preſent at my right-hand when I die, and ſay unto my Soul, Soul be of good comfort, thy ſins are forgiven thee. Remember me in thy Kingdom, and ſay in mine ear, *This day ſhalt thou be with me in Paradiſe.* At length, O ſweet Jeſu, raiſe my body, that in the Reſurrection of Saints I may riſe to life, and with Joy appear before thee my Judge and Advocate, that I may hear the deſired Voice to thine Elect and to me, ſaying, *Come thou bleſſed of my Father poſſeſs the Kingdom prepared for thee from the foundation of the World.* Come, Lord Jeſu, from thy Kingdom of Grace, to thy Kingdom of Glory; and not for any merits or deſerts of mine, but for the Lord Jeſus Chriſt's ſake, who is the Son of thy Love and the Lamb of thy Boſom; to whom, with the Father and the Holy Ghoſt, be aſcribed all Honour, Glory, Power, Might, Majeſty, and Thankſgiving, from me, and all Gods People, now and for ever, *Amen.*

A Prayer for the Morning, fit for all People.

O Lord Jeſu, the Judge of the Quick and the Dead, let thy good Spirit ſo teach and

and direct me, that I may ſo much profit by wiſhing, as to deſire thy coming in Glory, and conſider the laſt day of my life; as the ſweeteſt day of my Redemption; and with a joyful deſire expect thee the Son of Man, as my Saviour, Advocate, Surety, Bridegroom, my Head, and the Biſhop of my Soul. But, O my God, keep and guide me, that I may beware of thoſe horrible vices, which in theſe ſinful, dangerous, and mutable times do reign amongſt the wicked and ungodly; and likewiſe from Gluttony, Drunkenneſs, Adultery, and immoderate care of this life, knowing that none ſuch can inherit the Kingdom of God; and that I ſet not my mind or affection too much upon Delights, Riches, Profits, Preferments, and Pleaſures of this World, with which our Hearts are carried ſo away, that they ſeldom come to a ſerious conſideration and deſire of Heaven, and future felicity. But work in me the Grace to ſeek Chriſt and his Righteouſneſs, and with St. *Paul*, to deſire to be diſſolved, and to be with Chriſt, and count all thoſe things in the World as dung or chaff, to the knowledge he had of Jeſus Chriſt, and him crucified.

Furthermore, lead me, O Lord, and guide me I beſeech thee in the way of all Truth and Righteouſneſs, and ſo govern all my actions this day, that I run not into any ſin, or kind of danger, that all my doings may be to thy Glory, the good of thy Church, and the diſcharge of my duty in my life and converſation.

Defend

Defend and deliver me likewise from all temptations, and afflictions of this sinful World, and from all mine enemies, and from all deceits and dangers of Satan, the deadly enemy of mankind. Kindle my Heart and Affections with a fervent Zeal of thy Sacred Word, that I may observe learn and embrace thy Holy Word, and know thy Blessed Will, and walk in thy ways, strengthen me with thy Holy Spirit, boldly and constantly to profess the Honour and Service of thy Great and Holy Name, lest at any time (thro' the frailty of the Flesh, or thro' fear of Worldly Afflictions) I fall from thee, O Lord, strengthen my weak Faith, kindle it more and more in fervency and love towards thee, and in all Christian love towards my Neighbours; Suffer me not, O Lord, to receive thy Grace any more in vain, but grant that it may prove as good Seed, sown in fertile Ground, that I may bring forth the fruits of Repentance in my life and conversation, to thy Honour and Glory, and future good of my Soul and Body hereafter. Give me a contented mind with my estate, and all other Blessings which thou, O Lord God, of thy bounteous goodness in mercy hast bestowed on me, that I may use them soberly, discreetly, and be truly thankful unto thee for them. Grant me patience in all my troubles and afflictions which may daily happen unto me. And grant O dear Father, that I neither grudge or repine at thy Fatherly corrections, knowing them to be tokens of thy Love, and instruments of my

Exercise

Excercise and Tryal, neither that I seek revenge of my Enemies, knowing that Vengeance is thine, and thou wilt repay it in due season.

Keep my wandring Will and Affections from all evil Thoughts, my Tongue from prophane and leud Speeches, my Body, and every part thereof, from all sinful Actions, and outward Violence; let all my Love, Faith, Hope, Delight and confidence be only upon thee. Open my heart to have pity upon the poor distressed Members of Jesus Christ, whether they be afflicted in Body or Mind, or both. Give me the Gift of Chastity, that I may walk honestly, and that I possess my Vessel, which is the Temple of the Holy Ghost, with Sanctification and Honour, and not in the lusts of the Flesh, as the wicked and fooliſh do, which know not God. Give me, O Lord, a soft and tender heart, to be sorrowful for my sins and transgressions that are past, which I have so wilfully committed: Thankfulness unto thee for all thy Mercies and Benefits which thou in thy love hast from time to time bestowed upon me. Let thy mighty Hand, and out-stretched Arm, O Lord, be still my defence; thy mercy and loving kindness, in Jesus Christ thy dear Son, my Salvation; thy true and holy Word, my instruction; thy Grace and holy Spirit, my comfort and consolation unto the end of my Life. And give me Grace hereafter to perform that which thou hast commanded me, that so I may live in the fear of thy holy and blessed Name, and also die in thy Favour, that I may

rise

riſe to life for ever with my Lord Jeſus Chriſt, and evermore dwell with him in thy moſt Glorious and Joyful Kingdom; the only thing which I deſire and hope for, thro' the Merits and Mercy of Jeſus Chriſt thy only Son, and my only Lord and Saviour; not for any Merits or Deſerts of mine, but for thy Son Jeſus Chriſt. In whoſe Name and Words, I conclude and ſhut up my imperfect Prayers, in that abſolute Form of Prayer, which thy Son our Saviour taught his Diſciples, ſaying, *Our Father which art in Heaven*, &c.

A Prayer for the Evening.

O *Moſt mighty Lord God, and merciſull Father I a ſinful Creature return unto thee Praiſe and Thanks, for all thy favours which thou in thy mercy haſt from time to time vouchſafed unto me a ſinner, I beſeech the favourably to hear my Prayers, and to grant my requeſts, which I offer and make unto thee at this time. Fogive me I intreat thee, good Father, all the ſins that I have committed from day to day, againſt thy Divine Majeſty. And ſuffer me not, O Lord, hereafter to offend thee any more, that neither ſin nor Satan, nor any unruly Paſſions may have dominion, or reign any longer in my Mortal Body: For I confeſs I have herein done wickedly, and have broken all thy Commandments, for which thou mighteſt in thy ſevere juſtice puniſh me, both in Soul and Body to Eternal Death; Forgive me all that is paſt, and pour upon me, O Lord, the Holy Spirit of Wiſdom and Grace, and ſo govern and lead me by thy Holy Spirit, that it*

may

may be a Lanthorn to my feet, and a Light to my Steps. Increaſe my Faith, O merciful Father, that I do not ſwerve at any time from thy Heavenly Word, but increaſe me in Hope and Love, with a care of keeping all thy Commandments. Shew thy mercy upon me, and enlighten the natural blindneſs and darkneſs of my Heart, by thy Heavenly Grace, and Spirit, that I may daily be regenerated and renewed by the ſame, by which, O Lord, purge the groſſneſs of my hearing, and underſtanding, which have been choaked with the cares and pleaſures of this World, that I may profitably read, hear, and underſtand thy Heavenly Will, believe and practice the ſame in my life and converſation, and alſo mortifie and kill in me, all carnal deſires and luſts of the Fleſh, that my life may expreſs my faith in thee. But moſt chiefly, I intreat thee, O Lord, to defend my Soul againſt the temptations, and ſubtile deceits of Satan. And when I happen to fall into ſin, thro' frailty and weakneſs of Nature, I beſeech thee to work true repentance in my heart, that truſting in thy mercy without preſumption, I may amend my life and become truly Religious, faithful and truſty without deceit, ſad without diſtruſt, and content with what thou haſt beſtowed upon me; that I may increaſe it to thy Honour. Finally, For as much as it has pleaſed thee to make the night for Man to reſt, and ordain'd for him the day, to follow his honeſt Labour and Vocation. Grant O Heavenly Father, that I may ſo enjoy my bodily reſt, that my Soul may continually watch, like the wiſe Virgins, with the Oyl of Faith in my Heart, for the ſecond coming of our Lord Jeſus Chriſt,

and

and that I be not overcome by any Dreams, or other temptations, but that I may fully set my mind upon thee, to love, fear, and rest in thee. And then, O Lord, waken me in due time, that I may behold the day with comfort, still preparing my heart and mind to serve thee, that when I have run the short race of this mortal Life, thou mayst be pleased to call me to partake of a better, that so I may ever remain with thee in thy Heavenly Kingdom, thro' Jesus Christ our only Lord and Saviour; in whose Name I beg all these Graces in that short and absolute Form of Prayer, which he hath taught us, saying, Our Father which art in Heaven, *&c.*

28 OC 62

FINIS.

A

FOLD

FOR

Christ's Sheep;

Delivered in Two

SERMONS

UPON

The First Chapter of *Canticles*, Ver. 7, 8.

The Two and Fortieth Impression, Corrected and Amended by the Author *Sammel Smith*, Minister of God.

Isaiah 55. 3. *Hear and your Soul shall live.*

LONDON:
Printed for *G. Conyers*, and *M. Wotton*, 1708.

A Meditation on Death.

Death is moſt certain to all living things;
Both Men and Beaſt, Fiſh, Trees & Flowers tha
There nothing is more certain unto men, (Spring
Nor more uncertain, how, or where, or when
The Sand runs in the Glaſs ſo runs our Breath
And every Moment *Life* runs nearer *Death*;
Death's Trumpet warns us, and his warning paſ
Like Flowers, or Graſs his Syth cuts down at laſt
Tho' *Death* be terible to Fleſh and Blood,
Yet it brings much advantage to the Good:
Their miſeries and troubles out of date,
And unto *Life* Eternal *Death*'s a Gate.
To the ungodly by the Doom Supernal,
Death is the Door unto the *Death* Eternal;
And all that ſhall be, are, or ever was,
To endleſs Joy or pain by *Death* muſt paſs.
His coming's moſt unſure, yet come he will,
And when he comes he never fails to Kill.

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A Fold for Christ's Sheep.

Delivered in two ſeveral Sermons.

Cant. 1. 7, 8.

Tell me (O thou whom my Soul loveth) where thou feedeſt, where thou makeſt thy Flock to reſt at noon, for why ſhould I be as one that turneth aſide by the Flocks of thy Companions.

If thou know not, O thou faireſt among Women, go thy way forth by the foot-ſteps of the Flock, and feed the Kids beſide the Shepherds Tents.

NOw before I enter upon the Text it ſelf which I have read unto you, it will not be amiſs for my better proceeding and your underſtanding, for to ſpeak ſomething concerning the Order of Placing this Book, the Title of it, the Subject, and the Matter therein contained.

Firſt, Touching the Order of placing this Book, wherein *Solomon* labours to build up the Spiritual Temple of the Soul: It is the ſame he hath obſerved in building the material Temple where he framed three Courts; the utmoſt for the common People, the ſecond for the Prieſts and Levites; and laſt of all the *Sanctum Sanctorum*, the Holieſt of Holies, only for the High-Prieſt to enter in at, and that but once a Year. Even ſo in this Spiritual Temple of Man's Soul he hath likewiſe framed three Courts: Firſt an outward Court, which is his

Book of *Proverbs*, where all ſorts and degrees of men whatſoever are taught and inſtructed a civil courſe of manners: Next to that, he hath a ſecond Court, which is his *Eccleſiaſtes*, leading Men on further in the way of Godlineſs and Chriſtian Piety: and laſt of all, he hath a *Sanctum Sanctorum*, which is the *Canticles*, where not every one, but only thoſe that delight in Heavenly and Divine myſteries can behold the pure, free, perfect, eternal and conſtant Love of Chriſt Jeſus towards his Church and every faithful Soul; as alſo the love of his Church towards him, and the great benefit ſhe reapeth by him.

Secondly, For the Title and Subject, or matter of this moſt excellent Book: As there is *Sabbatum Sabbati*. So this is a *Song of Songs*; becauſe of all that *Solomon* indicted, this is moſt divine and moſt excellent: wherein he moſt lively and affectionately, by Allegorical and Parabolical Speeches, deciphers out, and deſcribes unto us the moſt Holy and Perfect Love of Chriſt Jeſus, towards the Church his Bleſſed Spouſe. For Chriſt and his Church are here brought in, in this worthy Book, as two Paramours, who are in love one with the other, as the time of wooing ever goeth before the Solemnization of Matrimony, of thoſe which in due time purpoſe to Marry, *Mat.* 1. 18. As *Joſeph* and *Mary* were firſt eſpouſed before they came together, ſo the ſame order is obſerved in this Spiritual Union betwixt Chriſt and his Church. *John* 3. 29. They muſt firſt be

be contracted, then afterwards married: The contract is, when a man is Regenerate and born anew, *Rev.* 21. 9. Translated out of Nature into Grace, depending only upon our Saviour Christ for Salvation, and finished and made up in the day of Judgment, when all the Elect shall surely enjoy God, for so witnesseth the Holy Ghost, where it is said, *Let us be glad and rejoyce, and give Honour to him: for the Marriage of the Lamb is come, and his Wife has made her self ready,* Rev. 19. 7. So then this Book contains in it the wonderful love, and mutual affection betwixt our Saviour Christ and his Spouse, the true Church of God and every true Believer. Thus much may serve touching the Book it self; we will now come to the words of the Text.

Tell me, O thou whom my Soul loveth.

IN the beginning of this Chapter, the *Church* beginning to speak to Christ, and being ravish'd in heart with his love, desires more earnestly to be embraced of him, that she might be joyned unto him, preferring Christ Jesus with the Blessings and Benefits she reaped by him, before all other things in the World.

In the fourth Verse she confesseth her inability and want of power to embrace Christ; and therefore she desireth him to draw her heart by his Word and Spirit, whereby she sheweth her earnest desire to receive *Jesus Christ.*

Verse 5. She removes an objection that might

be made; for it might be said, Alas, thou art black and deformed, how canst thou hope that he will take any pleasure in thy Beauty, seeing that he is the most Pure, Blessed and Glorious Son of God; To this she confesses, that tho' by Nature she be black, and full of blemishes, and natural Corruption, by reason of her Original Sin, Natural Pollutions, and actual Transgressions; yet notwithstanding, being Washed in *Christ's* Blood, Cloathed with his Righteousness, and being Deckt and Beautified with the Graces of his Spirit, Knowledge, Faith, Repentance, Zeal, Patience, Love, Obedience, *&c. She is Fair and Comely.*

Now in the Seventh Verse, she puts up an earnest request to Christ, that he would in mercy shew her where he feedeth his Flock, and where he provides comfort for them in the time of Trouble. For Christ being the great Shepherd, his Church on Earth seeks only after him for Food, resting assured that there is but one true Shepherd who feedeth all his Sheep with wholesome pasture.

In these two Verses are two things to be considered, *viz.*

1. The Request and Petition which the Church maketh unto Christ, *Verse* 7.

2. The most kind and loving Answer of Christ unto his Church, directing and comforting her, according to her Petition, *Verse* 8.

In the first of these we are to consider two things: First the Request, and Secondly the Reason of the Request.

In

In the requeſt, note firſt, the Perſon whom he implores, *O thou whom*, &c.

Secondly, The requeſt it ſelf, which is two fold.

1. That Jeſus Chriſt would ſhew her where he feeds his Flock with his holy Word and Sacraments; to the end that he would feed her, as he fed the Flocks of former times.

2. Where he provides ſhelter and ſhade in the heat of Perſecution? as the manner of Shepherds was in theſe hot Countreys, to drive their ſheep to ſhade in the heat of the day.

And laſtly, the Reaſon: *For why ſhould I be as one that turneth aſide by the Flocks of thy Companions?* So that if Chriſt do it not, it will not be for his Honour, nor yet for her good.

Firſt, For the Perſon to whom ſhe ſeeketh for direction and ſure comfort, it is Chriſt Jeſus the Saviour and Redeemer of his Church and People, whom ſhe deſcribeth thus: O *thou whom my Soul loveth*, &c. That is to ſay, O Lord Jeſus Chriſt, my only Saviour and Redeemer, whom I love with all my Heart; yea, whom I love moſt earneſtly above all the World. So as if the Queſtion were asked, what I love beſt in all the World; I ſpeak it from my heart, it is thou Lord alone.

Hence we learn with what affection every child of God and true Believer muſt love our Saviour Chriſt; Namely, with the greateſt and ſtrongeſt affection of love they can: So as if it were asked, what, or whom doſt thou love moſt? Thou canſt truly ſay with the Church

here, The Lord Jesus Christ, *O thou whom my Soul Loveth.* So did St. *Peter*, whose Love was so great that he died for Christ: So that he might very well say to Christ, when he asked him this Question, whether he did love him or no? *Yea, Lord thou knowest that I love thee. Joh.* 21. 15. The like is to be seen in *Mary*, whose Love was so great to Christ, that in Testimony thereof she washed his feet with her Tears, and wiped them with the Hair of her Head; so that Christ gives this Testimony of her, to her everlasting Praise, *That she loved much*: So doth the Church and Spouse of Christ testifie her love to her Husband in divers places of this most worthy Book, calling *Christ Jesus* her Beloved: *My Beloved spake, and said*, &c. And again, *Stay me with Flaggons, and comfort me with Apples, for I am sick of Love, Cant.* 2. 5. Yea, it is a precept given by the Lord God himself, that he must have the chiefest Love, and the first Room in our Hearts, *Thou shalt Love the Lord thy God, with all thy Heart, with all thy Soul, and with all thy Might, Deut.* 6. 5. The Lord will not be satisfied with the Love of our Eyes, to behold his Works; the Love of the Ear, to listen to his Word; the Love of the Tongue, to talk of him; the Love of the Feet, to go to the Sanctuary; but the Lord requires all these Loves together in one. So as a Man may truly say with *David* the Prophet, *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee. Psalm* 73. 25. The Lord allows not that a man should have two Hearts,

one

one for God, another for the Devil; *we cannot serve God and Mammon*: we must not part our Love to the World, the Flesh and the Devil, divided it must not be, *Christ* must have it all. Now the Reasons are divers, to shew with what an ardent affection we must love Jesus Christ.

First, because he is our Husband, and we are his Spouse, for so saith the Prophet *Isaiah* 54 5. *For thy Maker is thy Husband, the* Lord of Hosts *is his Name*: And again, *Let us be glad and rejoyce and give honour to him, for the Marriage of the Lamb is come, and his Wife hath made her self ready. Rev.* 19. 7. Now our Spiritual Service and Worship of God is (as it were) a certain Marrige of our Souls unto God when we take upon us the profession of Christ Jesus, as in Baptism, then we betroth our selves to Christ as to an Husband, entring into Covenant with Christ, to keep only to him unto our lives end. So then, by this means the Lord is become our Husband, and we his Spouse. Now then, as an honest man cannot endure that another should have an interest in his Wife, so will not Christ endure that another should have with him any interest or portion in his Church. *For he is a jealous God. Exodus* 20. 4, 5. So then the force of the Reason standeth thus: God's People which are Married unto Christ, must love Christ alone, because we are linked and Married unto him alone, as a Wife to her Husband, unto whom alone she is bound.

Therefore if we forsake the Lord, and break

the Promise we made to him in Baptism, and betroth our selves unto others, then will he cast us off, give us a Bill of Divorcement, as shameless Strumpets, and punish us for our unthankfulness.

Secondly, He loved us first and best, and according to that of St. *John* 4. 19. *We love him, because he first loved us.* Yea, he loved us first when we were his Enemies, and had made a voluntary separation between him and our Souls, committing Spiritual Fornication with Sin and Satan. Yea, as the Apostle *Paul* witnesseth, *Eph.* 2, 1. *You hath he quickned who were dead in Sin.* And lest he should any whit doubt of his love, he hath manifested it, in that *He washed us from our Sins in his own Blood*, *Rev.* 1. 5. O then, greater Love than this can no man shew! Christ loved us first: and he invites us to love him; and shall not we love him again? It is a great sin of ingratitude, not to love where we are beloved for our good. And therefore being Christ hath loved thy Soul so dearly, as to suffer a cursed death, yea, to shed his own Blood to save thy Soul, Oh, how oughtest thou to love Christ again? If a Man were taken by the *Turks*, and put to extreme slavery and bondage, where he should remain for ever, unless a great Sum of Mony were paid for his Ransom, which he is never able to pay, how miserable and grievous were the estate of this Man: But if one should come out of meer love and affection unto him, pitying his Misery and Misfortune, and should pay his Ransom,

and

and set him free; who can express how much this poor wretch were bound unto him? We are all taken Prisoners, and that not by the *Turks*, which only can hold us in Temporal Bondage; but by the Subtilty of Satan the Prince of Darkness: Where we should have endured not a Temporal, but a Spiritual and Eternal Bondage and Slavery, and that in Hell for evermore; and nothing but only the Blood of the Son of God could pay our Ransom.

Oh how should this work upon the affections of every Christian Man and Woman, and even bind us to love Christ again: Now, what could move Christ, but only his love to give himself to death for us? Surely, nothing that was in us. *But God who is rich in Mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, by whose Grace ye are saved. Eph.* 2. 4. And again, 1 *John* 3. 16. *Hereby perceive we the Love of God, because he laid down his life for us. In whom* (said the Apostle) *we have Redemption thro' his Blood! Eph.* 1. 7. And therefore the love that Christ Jesus hath first shewed unto us, must constrain us to love Christ again.

And last of all, because Christ Jesus is the most excellent in himself, and therefore most worthy of our respect, for so saith the Church of God, *My beloved is White and Ruddy, the chiefest of Ten Thousand.* In the World we see it common, that some are beloved, because they are fair and beautiful, some because they

are rich and wealthy, some because they are Eloquent and Wise, and some because they are very honourably descended. Now *Christ Jesus* hath all these: For whatsoever may affect a man's Heart, and any way procure love, the same is our Saviour Christ fully and absolutely, without any shadow of mutability or change. For Wisdom, he is the Fountain, for Truth he is the Author; for Mercy, he is the Store-House; for Riches, he is the Lord of Heaven and Earth, even the Store-House of all durable Riches; and for Beauty, he is the most Holy and Blessed Son of God, full of Grace and Truth.

Oh let this serve to reprove all carnal and prophane Hypocrites, Worldly men, Coveteous Cormorants, who love any thing more than Christ Jesus, and his Glorious Gospel? Like the *Gadarens*, who preferred their Hogs before our Saviour: yea, one mess of Pottage with *Esau*, that can be content with *Judas*, to sell Christ for less than Thirty Pence, that love their filthy Pleasures, Eating, Drinking, Pride, Uncleanness, as *Dives* did, *&c.* more than Christ and their own Souls; or like the *Bethlemites*, let Christ lie in the Stable amongst Beasts; for they cannot afford him one corner in their Hearts.

Again, it is the sin of Thousands that profess Christ to be their Husband, and Saviour, that yet break their Baptismal Covenant, and serve the World, and the Flesh; that pretend they love the Lord Jesus Christ, and yet betroth themselves

to the World, the Flesh, and the Devil and serve them. Now how could any man be content with this, that his Wife should say she loves him, and yet sets her Heart upon another Man? So how can we think that God will take it at our hands, if we make a shew that we love Christ, and yet are ever dallying with the World Christ's Enemy? Oh he is a jealous God, and will never endure it at our hands.

And lastly, by the Rule of this Doctrine, are the Papists here no less to be reproved, who rob God of his Honour in calling upon Saints, and praying to the Virgin *Mary* before Christ himself, giving Honour and Adoration to Saints and Angels, making them Mediators and Saviours. They shall find one day, that God will not put up this Robbery at their Hands, but will shew his Jealousie, and terrible anger and wrath against them, as most Sacrilegious Persons and Robbers.

It must stir up every Christian man to labour to find his Heart ravished with the love of our Saviour? So as he can say out of the affection of his Heart, *O thou whom my Soul loveth!* So if the Question were demanded, what I love best? I can truly say, *I love Christ more than the whole World*; *yea, I account all things as dross and dung to win Christ.* And where Men find this true affection and love of Christ in them, it is a certain sign of their Salvation, that God hath cast his love on them, so that the love of God draws love to him again. As the light of the Sun lights on the eye, and by it we see the

Sun

Sun again. And as by the impreſſion in the Wax, we know the Seal, ſo by our love to God, we know his love to us. Oh how ſhould this cauſe every Man and Woman, amongſt us, to examine their love towards Chriſt, that ſo they may gather ſome aſſurance to their Souls, that Chriſt hath caſt his love upon them. And to do this, ask this queſtion of thy Soul. Doſt thou deſire with the Apoſtle *Paul*, to be looſed, and to be with Chriſt? is it Meat and Drink unto thee to do the will of Chriſt? Is thy hand ever ready (according to thy ability) to beſtow any thing upon Chriſt, and for the advancement of his Glory; Doſt thou labour in the place where thou liveſt, to advance the glorious Goſpel of Jeſus Chriſt? Canſt thou be content to undergo Shame, Diſgrace, Troubles, Perſecution and Bonds, yea, Death it ſelf for Chriſt's ſake? Doth the remembrance of his coming to Judgment chear up thy heavy Soul? And doſt thou cry with the Spouſe of Chriſt, *Come Lord Jeſus, come quickly?* and forſake the delights of the World with a deteſtation and ſcorn, ſaying with *Solomon*, *Vanity of Vanities all is Vanity.* Theſe are the marks and tokens whereby you may diſcern whether you love Chriſt, or no.

But becauſe all Men are ready to ſay, that they love Chriſt, or it were pity that they ſhould live, when indeed the love of Chriſt is not in them; I will yet proceed a little further, and obſerve a few notes and marks of this pure and hearty love to Chriſt which are moſt certain ſigns of Grace. First,

First, If we love Christ, we will love his Word, delight in it, and esteem it above Gold and precious Stones. *O how I love thy Law saith David it is my meditation all the day.* Yea, it is altogether impossible for a Man to be Religious, to fear God, and to love him that hath no sound love or delight in the Word of God; so that by our love to his Word, we may judge of our love to Christ; no love nor delight in the Word, surely no love nor delight in Christ; great love to the Word, great love to Christ. In the valuing of this Pearl, *Davids* Practice is notable, who made the Testimonies of God his Heritage, and the Joy of his Heart, and esteemed them above Gold, yea, above fine Gold. And therefore seeing most men have no delight in the Word, seldom or never hear it, (unless it be for fashion sake) read it, or meditate on it day or night; it is a certain token that the love of Christ is not in them.

Secondly, If we love Christ Jesus with all our hearts, we will love those whom he loves, his blessed Members, True Christians. *Hereby,* (saith St. *John*) *we know that we are passed from Death unto Life; because we love the Brethren* 1. John 3. 14. *David* testifies of himself, *all my delight is in thy Saints.* It is our duty to love all, but we must love the Saints with a peculiar and special love; as Heirs with Christ, and Members of the same Body with us, therefore seeing men generally hate the members of Christ, contemn and despise them; doth not this make it very apparent, that the love of Christ is not in them,

for

for the World loves her own. *But because ye are not of the World but I have chosen you out of the World therefore the World hateth you* John. 15 19.

Thirdly, If we love our Saviour, we must shew it, by obedience to his Word; and holy Laws: for so saith Christ, *If ye love me, keep my Commandments.* John 14. 15. Little Obedience, little Love; No Obedience to Christ's Will, no Love; hearty Obedience, hearty Love. And therefore seeing generally men rebell against his Word, and break his Commandments; though these men should swear they love Christ, yet they are Lyars, and the love of Christ is not in them; for who can believe that a Traytor can love his Prince?

Fourthly, If we love our Saviour, we cannot endure to hear him blasphemed, his word contemned, or his Sabbath prophan'd, but it will grieve us at the very heart; and we will (to the utmost of our power) defend his cause, as a loving Child the cause of his Father; and a faithful Servant the credit of his Master; and withal, it will make us be content to endure some Tryal and Persecution for his sake, yea, loss of Liberty, Wealth, Riches, as *Job* did: yea, Life it self; who hath so loved us, that he shed his blood for us. Thus much of the affection of the Church towards Christ Jesus.

Now we come to the Petitions themselves.

Tell me, O thou whom my Soul loveth, where thou feedeſt, &c.

THE Church here as in many other places of Scripture, compares Chriſt Jeſus to a good and faithful Shepherd, as the Prophet *Iſaiah* deſcribes him, Iſa. 40. 11. *He ſhall gather the Lambs, with his Arm.* And again, Ezek. 34. 10. *Behold I will require my Flock of the Shepherds, and I my ſelf will feed my Sheep, and cauſe them to reſt quietly.* This is acknowledged of the Prophet *David*: Pſal. 23. 1. *The Lord is my Shepherd, I ſhall not want.* Yea, Chriſt doth thus Entitle himſelf, ſaying, John 10. 11. *I am the good Shepher'd,* &c.

Now the Church of Chriſt puts up her requeſt to this great Shepherd and Biſhop of his Church, that he would be pleaſed to tell her where he feeds his Sheep, with the Preaching of the Word; and the uſe of the Sacraments, that ſhe may joyn with them, there to be fed and comforted.

Queſt. But was not this the true Church, that moved this Queſtion? What is then that other Church or Flock, ſhe enquires after?

Anſw. Tho the Church of God is but one in all the World, yet it hath divers parts, as the Sea, though but one, yet it is called by divers Names, according to the place where it lies; even ſo the Church of Chriſt, though but one, yet it hath divers parts, as the Holy Spirit diſtinguiſheth of it, writing to the ſeven Churches which are in *Aſia.* Now of the whole Church

of

of Christ, some parts of it are at peace and quiet, free from persecution, when other Parts may suffer Persecutions and molestations. Now in this place the Church of God, in persecution and great affliction, desireth to know of Christ *where he feeds his Sheep*, that is, where the Church is at rest and peace, where the Word is purely preached, the Sacraments duly administred, and Discipline duly performed, that she might joyn with them in the service of Almighty God.

From this request and earnest sute of the Church to Christ, to know where he feeds his Sheep; we may learn: That it is a true note of a Sheep of Christ Jesus, to hunger and thirst after the Word of God, to enquire where Christ feeds his Flock, where the Word is truly and faithfully preached; and the Holy Sacraments duly administred. And this our Saviour himself observes to be the mark of his sheep, Joh. 10. 27. *My sheep hear my voice, and I know them, and they follow me. But the voice of a Stranger will they not hear.* This affection was in Godly *David*, *Oh Lord, how aimable are thy Tabernacles? How doth my soul long after thy Altar; O when shall I come and appear before the Lord in Sion.* And this duty is imposed upon every Christian, for to have an earnest affection to the Word of God. As when a man is hungry, the veins sucking moisture at the bottom of the Stomach, he feels a pain that makes him desire meat, even so our souls void of grace and nourishment unto eternal life, should hunger and thirst after Christ and his Righteousnes; after his Word, which

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is the true Spiritual food of our Souls. As till a man be hungry he wants no meat, so till we see our wants, we never seek to have our silly Souls fed with the Word of God. Now in that so few desire the Word of God, and so few esteem of it, it shews that very few feel their want of food, very few can discern their misery and wretched estate, but most men run on in sin, joy themselves in their evil ways, and never say, *Alas what have I done?* Jer. 8. 6. We must desire the sincere Milk of the Word, as the Infant does the Mothers Breast, *and as the Hart doth the River of Waters*, Psal. 42. And as the Church doth here, *tell me where thou feedest thy Flock.* We should do as the Earth doth in time of drought; she opens her mouth, begging and gaping until the Lord send rain. The beggar never begs so earnestly, till he feels his own want, and then he will spare no time, labour, nor words: So till we see our own wants, we never seek for the Spiritual food of our Souls. But they are blessed which *hunger and thirst after Righteousness*, Mat. 5. 6. Tho' we think we are happy when we feel no want: And it is common to say, I never doubted of my Salvation, I would be loath my Conscience should so trouble me, *&c.* But sure it is the begining of Grace, to find our selves to want Grace. Those that eat upon a full stomach, it doth them least good: So they that are full, and feel not the want of the Word, it doth them little good.

And the Reason is, that if we do not hunger and thirst after the Word of God, we can never enjoy the variety of all those good things which

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are laid up in the Word, for as all good things which we have, and enjoy in this present life, are appendences to the Word, by which Word, and by Prayer, they are sanctified unto us. Now it is got and obtained no other way, but by thirsting after it, as the blessed Virgin saith in her Song, *Luke* 1. 53. *He filleth the hungry with good things; and the Rich he hath sent empty away*: Which may serve to comfort the Distressed Children of God, which shew their thirsting Affection, by their great Labour and travel to hear the Word preached, though they meet with mocking and scoffing for it, by such as are far from thirsting after it themselves. Secondly, If we should not eagerly seek after the Word of God, we should never know how much we are beholding unto the Lord for the manifold Graces and Blessings which we receive every day from our most merciful God thereby. For so saith *Solomon*, *The full soul loatheth the Honeycomb; but unto the hungry Soul every bitter thing is sweet.* Prov. 27. 7. So that when we see our Spiritual Poverty, it will then make us prize the excellency of that benefit we enjoy when we have the Word truly and sincerely preached and taught among us.

Seeing this longing desire after Christ and his Word, is the badge and mark of the Sheep of Christ, and of the true Church and Children of God: This Doctrine then maketh a plain distinction betwixt the Sheep of Christ, and the Goats of Satan: The sheep of Christ long after their shepherd, desire to be instructed by him, hunger after the true Word Preached and taught,

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wish for the Sabbath, *Enquire where Christ doth feed his Sheep*, in the green Pastures of his Word and Sacraments? But the Goats loath the Word, and the preaching of it, Ezek. 34. 18. *They tread down the pasture of the Sheep*, &c. Yea, they are weary of it, they will not go to the door to hear, *Mat.* 2. 13. They can be content as well to want it, as to have it; so that hereby we may judge our own Estates whether we are the true Sheep of Christ, or the Goats of Satan; the Children of God, or Limbs of the Devil: Dost thou love the Word of God more than thy appointed food? Tell me, dost thou desire to be taught in the Word? Enquirest thou where Christ doth feed his sheep with good pasture? And dost thou delight in his word? *John* 10. 27. These are the marks of Christs sheep, and may minister comfort unto thy Soul if thou art one of those that belong unto his Fold; but if on the contrary thou loath and abhor the Word of God and hast no desire at all to tread in Gods House, but spendest the Sabbath irreligiously, vainly, and prophanely at Dice, Cards, Bowls, or Tables: &c. O deceive not thine own Soul, it is a sign thou art none of Christs Sheep, but one of the stinking Goats of Satan; and there will come a day of separation, when Christ Jesus, the great Shepherd will divide the Sheep from the Goats? When he shall set the Sheep on the right hand, and the Goats on the left.

The same Doctrine serves to reprove three sorts of men. First Atheists, that think it lost labour to be Religious, and that there is no good got by hearing Sermons, nor leading a Godly life. Oh it

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hath ever been the curſed thought of a mans heart to think ſo, as was uſed in the time of the Prophet *Malachy: It is loſt labour to ſerve the Lord: And what good cometh there by ſerving of God?* O then! let ſuch be warned betimes, that if they look to have any comfort in Death, and after Death, that now they labour to be approved for ſheep of the Fold of Chriſt.

Secondly, the Papiſts which keep poor men in ignorance and blindneſs: And all others, which ſeek by all means poſſible, to hinder Chriſts Sheep from endeavouring to be taught, which otherwiſe would enquire, *Where Chriſt feedeth his Sheep*; where the Word is truly preached and taught, and the Sacraments duly adminiſtred. Theſe are like the Scribes and Phariſees, *who ſhut up the Kingdom of Heaven, that will not enter themſelves, nor ſuffer thoſe that would*: Whereas the Scriptures do require of all men the *Spirit of diſcerning*, 1 Joh. 4 1. *Try the Spirits, whether they be of God*; that ſo they may allow of thoſe things which are good, and be without offence till the day of Chriſt; Otherwiſe, if they follow their falſe Teachers, they are ſure to periſh. Mat. 15. 14. *For if the blind leads the blind, they both fall into the ditch.*

Then thirdly, All carnal and ſecure Worldlings, who although they do enquire where they may buy a good bargin, or get a good purchaſe and labour for that, yet never enquire *where Chriſt feeds his Sheep.* Oh it is a wonder to ſee how men covet pleaſures, profits, and preferments; theſe they ſeek with might and main; ſurely by this they

they declare to the World, that they are none of Christs Sheep: For if they were, *they would hear his voice, and follow him*, John 10. 27.

Seeing the true Church of God doth here seek unto Christ Jesus to be taught and directed, we learn, that it is the Duty of the true Church of God to acknowledge Christ Jesus alone for their great pastor and Shepherd, the only Head and chief Bishop of his Church, and therefore to be ruled by him, and his Word alone, to be content to be led and governed by this great Pastor and Shepherd of the Church, John 10. 14. *I am the true Shepherd, and know my Sheep, and am known of mine.* This is acknowledged by *Peter*, in the behalf of his Disciples, Joh. 6. 68. *Master to whom shall we go? Thou hast the words of eternal life.* Mat. 28. 20, *And Christ hath promised to be present with his Church, even to the end of the world*, And again he saith, *That where two or three are gathered together in my Name, I will be in the midst of them.*

And the reason to be marked and well considered, which serves likewise for the confirmation of this point of Doctrine unto us is because the work of Salvation is wholly and only wrought by him, and no part thereof reserved to any Creature; as the Apostle witnesses, when he saith, *That amongst men there is no other name given under Heaven, whereby we may be saved, but only by Jesus Christ.* And likewise St. *Paul* saith *wherefore he is able also to save them to the uttermost that come unto God by him.*

This condemns the Church of *Rome*, as no true

true Church of God, First, because they will not content themselves with our Saviour Christ to be their great Pastor and general Shepherd, but they set up the Pope as his Vicar, and prefer him before Jesus Christ: Nay they will not be content with that Pasture which Christ alloweth for his sheep, the green pasture of his Sacred Word, and clear streams of his blessed Gospel, but they will feed upon the trash and filthy dregs of their own devisings, the foolish devices, inventions and traditions of Men, of the Popes and Cardinals: and by this they declare to the World, they are no Sheep of Christ, *in that they will not hear his Voice, and follow him. John* 10. 27. Nor be content with the food he hath prepared for them, but feed upon filthy Puddles of Mens Traditions.

This may serve to admonish all the faithful Ministers of Jesus Christ, which stand in his stead, that they teach nothing but the truth of God, wholesome Doctrine, not their own devices and Dreams to please their Auditories Ears but not profit their Souls: So on the contrary you that are the hearers, must content yourselves with the pastures of God's Word, the plain and pure Preaching of the Word of God, and not to be carried away to listen after strange Shepherds, that teach erroneous Doctrine, that may corrupt, or the devices of Man, which may tickle the Ear, and not work Grace in the Heart. And such are the wicked Doctrines of the Church of *Rome*, which will poyson Mens Souls, rather than edifie them; as their Doct-

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rine of Merits, Invocation of Saints, and praying for the Dead, &c. Which becauſe they have no footing in God's Word, are here condemned as no wholſome Paſture for God's Sheep to feed upon. And thus much for the Churches firſt requeſt, the ſecond followeth.

And where thou makeſt thy Flock to Reſt at Noon.

FOR the better underſtanding of theſe Words, we muſt know that it was the cuſtom of the Shepherds in thoſe hot Countries to drive their Sheep to the Paſture in the Morning; and when the Sun waxed hot, to drive them to the Water, and at Noon to carry them to ſome ſhade, where they might reſt in the heat of the day, leaſt they ſhould be annoyed with the ſcorching heat, and Beams of the Sun. So here the Church of God, and the Spouſe of Chriſt, compares Chriſt Jeſus to a faithful and true Shepherd, and intreats him to tell her where he feeds his Flock, that is, his faithful people, to find ſhelter and comfort in the heat of Perſecution, when the Sun is hotteſt at Noon-day; that is, in the greateſt and hotteſt Perſecution of the Church of God, in the moſt dangerous and troubleſome Tryal, and times of great extremity, as it was in Queen *Maries* days, which is here meant by Noon-day, when the Sun is moſt hot and ſcorching according to that of our Saviour, ſpeaking of a ſort of evil Hearers: *And when the Sun was up, they were ſcorch-*

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ed, and for lack of rooting, it withered away.

From whence we obſerve a two fold Inſtruction. 1. That the Church of God ſometimes is in the very heat of Perſecution. 2. That Chriſt the good Shepherd, even then forſakes not his; but at Noon-day, even in the extremity of the ſame, provides a ſhade and place of comfort and refreſhing for all thoſe who are his ſheep.

Firſt, We are taught here, that it is the Will of the Almighty, that his Church ſometimes ſhould be tryed. And it is his Will that ſometimes his own People ſhould undergo perſecutions, according to the rule of the Apoſtle St. *Paul, whoſoever will live Godly, in Chriſt Jeſus, muſt ſuffer Perſecution.* 2 Tim. 2. 12. This is expreſly taught by the Prophet *David*, Pſal. 55. 19, *Many are the troubles of the righteous, but the Lord delivereth them out of all.*

This was the condition of the *Iſraelites* in *Ægypt*, Exod. 1. 12 who remained a long time in cruel bondage under *Pharoah*. And in Queen *Eſthers* time, *Hoſea* 2. 23. how were the Children of God in the heat of the Perſecution? This was the eſtate of the whole Church of the *Hebrews*, deſcribed thus; *That ſome were wracked and would not be delivered, that they might receive a better Reſurrection; and others have been tryed by mockings and ſcourgings; yea, moreover by bonds and impriſonment: They were ſtoned, they were hewn aſunder, they were burned, ſlain with the Sword wandring up and down in Bear-skins, and in Goat-skins, being deſtitute, afflicted, tormented, whom*

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the World was not worthy of, &c. This we might further consider in the Example of *Paul*, *Job*, *Joseph*, *David*, *Jeremiah*, and the like, whose lives are a plentiful store-house to testifie this truth, that the peopleof God many times endure terrible afflictions, and divers and sundry Tryals. And this have we had experience of in this Land, as in the days of Queen *Mary*, when the Sun did parch, and that the fire of Persecution was great, to the wasting of the Bodies of many Learned Divines, and dear children of God; so that if we hope to live with Christ in the Church Triumphant, we must first die with him here in the Church Militant: For none shall reign with Christ there, that have not suffer'd with him in this World; nor none shall have their Tears wiped from them in the Kingdom of Heaven, that have not first shed them on the Earth. Thus having seen the Doctrine, that is the state and condition of Gods Church here upon Earth, to undergo sometimes many and grievous Afflictions; now let us see the Reasons, that so the Doctrine may leave the greater Impression in every one of our minds and affections.

In reguard of Gods Enemies themselves, which know not the Father, nor his Son Christ Jesus, they have nothing to stop their cruel Rage and Deviliſh Malice as our Saviour witnesseth when he saith, *They shall Excommunicate you: yea, the time shall come, that whosoever killeth you, will think that he doth God service; and these things will they do, because they have not known the Father, nor yet me:* So that it is no marvel though

the enemies of Gods Church ſtrive againſt the faithful Servants of God, being ſtirred up thereunto by the inſtigation of Satan, ſeeing that they know not God nor Jeſus Chriſt, but have their eyes blinded by Satan, the Prince of the World, and the pleaſures of this life.

The Lord ſuffereth his children many times to undergo ſome ſharp and bitter Tryals of Affliction, and to ſuffer even the ſcorching heat of Perſecution, to make known the Patience, Vertues and Graces of his children; as St. *Paul* ſaith; *It is neceſſary that Affliction ſhould come, that the Elect may be manifeſt who they be.* As it is impoſſible to know the valour of a Souldier, if he lies always in the Garriſon and never comes into the Field; ſo it is impoſſible to know the Patience, Obedience and Love of Gods children till Tryal comes. And therefore, God would have *Abraham* tempted, to make his Faith known. So *Jobs* Patience, *Davids* Piety, and *Pauls* Courage, *&c.* The Earth which is not tilled and plowed yields nothing but Briars and Thorns; and Vines wax wild if they be not prun'd and cut. Even ſo the unruly affections of our heart, as ſo many noiſom weeds, would quickly over-run the whole Man, if the Lord, by ſanctified afflictions ſhould not manure us. *It is good therefore* (ſaith *Jeremy*) Lam. 3. 27. *for a man to bear the yoke in his youth*, and in another place, the ſame Prophet ſaith, *Moab hath kept his ſcent becauſe he was not poured from veſſel to veſſel, but hath been at reſt ever ſince his youth.* Jer. 48. 11. There are divers other Reaſons why the Lord doth thus exerciſe

exerciſe his dear children in this Life with many croſſes and afflictions, to humble them for ſins paſt, and to prevent it for the time to come: Becauſe when we perceive that the only weapon whereby Satan woundeth our Souls, is ſin, it ſhould make us repent of ſins that are paſt, and be weary of ſins for the time to come; and alſo humble the pride of our hearts; for knowledge puffeth up, and in whatſoever we excell our Brethren, naturally we wax proud of the ſame. Now when the Lord Almighty by theſe Afflictions, like a skilful Phyſician, lets out the ſuperfluous humour of pride and vain-glory, then we ſhall perceive what we are by Nature.

Uſe 1. Well, Let us then make ſome uſe of this Doctrine. We have had a long Morning, and yet we are all in peace and reſt, but it will not always be Morning, the Sun will ariſe, and it will be Noon-day; the Lord will have a time of Tryal. It is the Lords uſual dealing after a long time of peace, to bring ſome Tryals, that the Elect and true Chriſtians may be truly diſcerned. The Lord cannot endure that his ſacred and glorious Goſpel ſhould be contemned and deſpiſed, as it is at this day amongſt us. O then ſeeing we muſt look for a Tryal, let us prepare and furniſh our ſelves with all needful Vertues, with Patience, Courage, and Zeal, *&c.* Alas, we think any thing will ſerve our turn now; and that to be a Chriſtian is a ſmall matter; but if in the time of Tryal we ſhrink, or yield unto the Enemy, then we ſhall ſhew our

hypocricy and cowardice. O then let us be good Souldiers; now in the time of Peace, and provide and sharpen our weapons against the time of War. Let us reckon what it would cost us to be the sheep of Christ, loss of Lands, Livings, Liberty, Country, yea, Life it self; yet to resolve by the help of God, never to be ashamed of the Gospel of Jesus Christ; let Persecution come never so fierce or hot upon us.

Use 2. Secondly, We learn hereby not to promise our selves worldly peace and prosperity, while we continue here. For this life is the time of a Christian mans warefare; neither must we look to find Heaven upon Earth; for if we will be Christs Disciples we must take up his Cross and follow him; we must not dream of a Victory before we fight. For it is the lot of the Godly to suffer Persecution. Yet this may be the comfort and stay of a Christian in the midst of them all that the Lord will so order them as that they shall work for the best to them that love God, and never depart from him, so that we shall be sure to gain more in the Spirit than we can lose in the Flesh.

Use 3. Thirdly, Seeing it is the will of God, that his own true Church and faithful Children shall be tryed, and undergo the heat of persecution; let us hence learn to be wise and circumspect, and neither think that we are out of God's favour if we be tryed, or think the worse of the Gospel of Christ, because the Cross and Tryal goes with it. We are ready to think that the Lord loves us not; or that the Gospel, we pro-

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fess, is not good or Orthodox, because we see it is scandalized by them of *Rome.* Well, it is that which God will have, it was the condition of our Saviour Christ before us; and unless we look the Servant shall be greater than his Master, it must be our lot.

Secondly, We learn from hence, that tho' it may be sometimes Noon-day with the Church of God, *hot and bloody persecutions*, yet Christ hath ever a shelter, shade and comfort for his chosen people; he is ever present with his Church and people in the hottest time of persecution and afflictions, to comfort refresh and deliver them. This the Lord expresseth: Isa. 54. 8. *For a little time have I forsaken thee, but with great compassion will I gather thee; for a moment in mine anger, I hid my face from thee, for a little season, but with everlasting mercy have I had compassion on thee.* This the Prophet *David* makes manifest, that notwithstanding the rage or Malice of Gods Enemies, Psalm 2. 4. *He that dwelleth in Heaven shall laugh them to scorn, the Lord shall have them in derision.* This comfort is excellently set forth by the Prophet, Isa. 43. 2. *But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee: I have called thee by thy Name, thou art mine: When thou passeth through the waters; I will be with thee, and through the Rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord thy God.* What mischief had *Herod* invented against the *Messiah*

Mat. 2. 12. so privately, that he discloſed the ſecret of his heart to none, but pretendeth to the wiſe men, that his intent was to worſhip him, yet the Lord brought his devices to nought, and *Joſeph* and *Mary*, with the Child *Jeſus*, was delivered. *Peter* being caſt into Priſon ſhould the next day have been executed, yet through the Prayers of the Church was delivered.

This Doctrine is further cleared by the Examples of *Joſeph*, *Job*, the Church in *Egypt*, *Daniel*, the three children, *Shadrach*, *Meſhach*, and *Abednigo*, who for a time endured the ſhame and reproach of the Croſs, yet afterwards the Lord returned to them when the time of Refreſhing came: So that altho Gods children may be under the heat of Perſecution for a time, it ſhall be but for a time he will not leave them deſtitute of help for ever, but will in the end deliver them.

The Reaſons to confirm this Doctrine, are manifeſt; Firſt, conſider the Title by which God is called: A Father, to ſhew the care that he takes over his Church, as his children to provide for them, and govern them. For what Father will not ſave his child, if poſſible he can from fire and water, or any other imminent danger? Now, *if we that are evil, know how to help our children; how much more ſhall our heavenly Father, that knoweth all things, give good things unto his children?* Again, Chriſt is called a Shepherd, as the Church doth confeſs in this place: Now, will the Shepherd ſee the ſheep go aſtray, and not bring them into the right way again? Or

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ſuffer the wolf to devour and not reſcue them? And what ſhall we think that Chriſt, the true ſhepherd of his Church, will be more careleſs of his Flock, whom he hath purchaſed with no leſs price than his own hearts-blood, than an earthly man is of his ſheep. Seeing then that Chriſt Jeſus is the King of his Church, and the Shepherd of his ſheep, we need not doubt but that he will defend his Church, and ſave his ſheep, ſo that none ſhall be able to deſtroy them, nor take them out of his hands.

Secondly, Our weakneſs and natural corruption are not hid from the Lord: *He knoweth whereof we be made, he remembreth that we are but duſt*: And therefore ſaith the Apoſtle, *God is faithful, that he will not ſuffer us to be tempted above that which we are able; but will even with the temptation, make away to eſcape that ye may be able to bear it.* 1 Cor. 10. 13. So then, whether we conſider the Office of Chriſt as a ſhepherd to keep his Church, or the mercy of Chriſt, that is ever ready to cover the wants of his ſervants, making their afflictions to be but momentary; in theſe two reſpects we may eaſily gather that the Lord will never forſake his children, but provide for them both ſhelter and comfort, when they ſhall find the heat of Afflictions hotteſt upon them.

Uſe 1. The Uſe ſerves to direct us to whom we ſhould go in the time of trouble and great diſtreſs, for if Chriſt be our Shepherd, we are to flee to him, he is a faithful Preſerver of them that truſt in him. Shall we go to Saints and

Angels? Is. 63. 16. *Doubtless, Abraham is ignorant of us, and Israel knoweth us not.* What then shall we trust in our Chariots, or in our Horses? *Doubtless a Horse is counted a vain thing to save a man?* Ps. 47. 1. Surely we cannot honour him more, than when we depend on him, and rest upon his Mercy. Thus *David* behaved himself in all his extremities, fleeing unto God as a sure refuge, Ps. 9. 1, 2. *I will say unto the Lord, O my hope, and my Fortress, he is my God, in him will I trust. He will deliver me from the snare of the hunter, and from the noisom pestilence,* His Ears are always open to the cries of his Children, he putteth their tears into his Bottle. So long therefore, as we have a voice to call upon God, or a heart to sigh and groan unto him, we have comfort and assurance to be delivered, and that he will not leave us nor forsake us in danger.

Use 2. Here is matter of endless comfort unto the Church and Children of God, that they know that the Lord Jesus Christ promiseth and will provide a place of comfort and refreshing, a shade even at noon-day, in the heat of bloody Persecution. Many indeed are our infirmities, fears, cares, sorrows and troubles; yet in the midst of them all, the Children of God may say with the Prophet, *Why art thou cast down (O my Soul) and why art thou disquieted within me? hope thou in God for I shall yet praise him for the help of his Countenance,* Psal. 42. 5. O then let us be constant, and comfort our selves in Christ Jesus, let us not for fear deny Christ and his Gospel; for Christ

Christ will be a shelter, to refresh and deliver us.

Use 3. This shews the woful and desperate Estate of all wicked and ungodly men, who being out of Gods favour, nor believing in Christ, nor repenting of their sins in time of persecution, when the Sun waxeth hot: Alas! they shall not know where to hide their heads, for they shall find no shelter, nor comfort, nor place of refuge; for Christ is a shelter only to them that believe in him, and obey him. And therefore thou which art a wicked man, an impenitent sinner, a prophane Person; alas, what wilt thou do? And which way wilt thou turn thee in the time of trouble and calamity, when the Sun waxeth hot in the heat of persecution and scorching Tryal? Whither wilt thou run for shelter? Alas, thou shalt then be as a beast, which in the heat of the day runs up and down, and findeth no covert, So shall all wicked and impenitent sinners have no place of succour, but lie open to to all Gods Judgments, to be scorched, yea, even consumed with the fire of Gods displeasure; when the righteous, those which are in Christ Jesus, shall find shelter.

Now followeth the Reason which she useth to move the Lord Christ Jesus to grant her request and petition, taken from the great peril and danger she was like to fall into; namely, lest being left without his direction and comfort, she be constrained, to *turn aside to the Flock of thy companions*, That is to say, to leave the true Church and worship of God, and joyn with the false

Church to commit Idolatry, called here, *the Flock of thy companions*: Not for that they are either Chriſts Companions, or the Companions of his Church and people; but becauſe they account themſelves ſo; and Imagine themſelves Chriſts Companions: And if this thing ſhould come to paſs, through want of Chriſts aſſurance to direct and comfort her in Perſecution, then it ſhall not be for his honour, nor her good. This is the ſubſtance of her reaſon.

Hence we are taught, that it is altogether impoſſible for men and women ever to ſtand the brunt of Perſecution, unleſs they be taught of God and comforted and aſſiſted by his Spirit. And hence it is, that the Prophet *David*, a Man after Gods own heart, and endued with a ſignal portion of *Gods Spirit*, earneſtly craves at Gods hand the enlightning of his holy Spirit, and deſireth to be taught of him: *Open mine eyes that I may ſee the wondrous things of thy Law.* And again, *Teach me thy ſtatutes*: And again, *make me to underſtand the way of thy precepts*, &c. Yea, Chriſt tells the Jews which murmured againſt him, (becauſe he ſaid, *That no man could come unto him, unleſs his Father drew him*) *that all the Elect are taught of God.* John 6. 45.

And this made *Paul* to pray for the *Epheſians* Eph. 2. *That God would give them the ſpirit of wiſdom, and enlighten their minds, that they might know what is the hope of their calling, and what the riches are of his glorious Inheritance.*

A notable direction to all sorts of men how to behave themselves, when they come into the House of God; namely not to rest on any natural gift, whatsoever it be, Wisdom, Learning, Wit, Memory, *&c.* 2 Cor. 1. 12. *For the Wisdom of the Flesh is enmity with God.* But to go out of our selves, and to seek the Lord with humility, and self-denial, and then the Lord will give us a discerning Spirit, that we shall not be deceived. *If any man* (saith Christ) *will do my Fathers Will, he shall know of the Doctrine, whether it be of God.* John 7. 17. And again, Christ promiseth his Disciples, being now to leave them, and go to his Father, *that the Spirit of truth shall lead them into all truth.*

And the reasons are,

First, We are blind, and by Nature can hardly see into the truth, unless God direct us by his Spirit for so saith *Solomon*, Prov. 14. 12 *The ways that seem right unto us; the issues thereof are the ways of Death.* It is a part of our misery, that *we are turned every one to his own way.*

Secondly, When we know it, alas we are of our selves so weak, and flesh and blood will be so unwilling to suffer for Christs sake, that unless the Lord do assist us, we shall not be able to undergo the least temptation that shall be laid upon us.

And lastly, The Enemies of Gods Truth are in their Generation so wise and subtil, com-

in

ing to us in ſheeps cloathing to deceive us, that of our ſelves we ſhall eaſily be drawn away to believe lies. In all theſe reſpects we may ſafely conclude, that it is impoſſible for us to hold out in the day of Tryal, unleſs we be aſſiſted by the *Lords holy Spirit.*

Uſe 1. This ſheweth, that if Tryals do come, and Perſecution ſhall ariſe for Chriſt and the Goſpels ſake; that alas, it is to be feared moſt men would yield to Popery, Idolatry, Superſtition, *to the Flocks of his Companions*, to the Church of *Rome*, to flat Idolatry, for alas, thoſe that know not the truth, *they are not taught of God*; they are blind and ignorant, and will eaſily believe and embrace any Religion.

Uſe 2. This may ſtir up every true Chriſtian man and woman to pray to Chriſt, as the Church doth here, that he would teach us by his Spirit, that he would open our eyes, that we may ſee the truth, and that he would give us hearts to believe it, to love it, and to live and die in it; that he would give us the ſpirit of diſcerning, *to try the Spirits whether they be of God*, that ſo we may diſcern truth from falſhood: Yea, we muſt ſo labour to be grounded in the truth, that no afflictions of any kind may remove us; that we be ſure to lay a good foundation, that we dig deep into our hearts and build on the Rock Jeſus Chriſt.

Though the Papiſts ſay, they are the true Church, and the *Communion of Chriſt*, yet they are the Synagogue of Satan: The main points of

of their Religion, being clean contrary unto the Word of God, as their Doctrine of Merits, Invocation of Saints, worſhipping of Images, Praying for the Dead, Sacrifice of the Maſs, that ſo we may for ever ſtand out againſt the Doctrine of the Church of *Rome*: Yea let us intreat the Lord, that he would never ſuffer it to get a head again in this Land, notwithſtanding we have deſerved as great a Judgment; but eſpecially that he keep us that we may never joyn with them in that bloody Religion,

Uſe 3. It condems all who are ready, either for fear of Perſecution, or by blindneſs or ignorance to embrace any Religion, or joyn with any Church, who to keep their Livings hold their Lands, to enjoy their Honours and Pleaſures, would turn as doth the wind, and embrace any Religion; joyn with Papiſts, Jew, Turk, yea, the Devil himſelf for advantage,

Oh, the true Church of Chriſt fear themſelves and their weakneſs, that they ſhould be drawn away, and ſeduced to embrace a falſe Religion: And therefore they doubting the worſt, and fearing the corruption that is in their own hearts pray Chriſt that they may not be left unto themſelves, but that they may find ſtrength from him to withſtand it.

CANT-

CANT. 8.

WE have heard before of the earneſt requeſt and petition of the Church to Chriſt that he would in mercy ſhew them where *he feeds his Flock*, and where he provideth comfort for them in time of trouble. Here is the moſt kind, loving and gracious Anſwer of Chriſt Jeſus to the requeſt of the Church: In which note three things.

1. His exceeding love and kindneſs, in that he calls her, *The faireſt among Women.*

2. His gentle reproof of her. *If thou know not*, quoth he: This is very ſtrange, that thou which art the true Church, ſhould not know where Chriſt feeds his Sheep.

3. His direct anſwer to her requeſt, wherein he anſwers her to the full: If you would know where I feed my Sheep, and would feed with them, and find conſolation to thy Soul, *Then you muſt go in the ſteps of the Flock*: You muſt embrace the Faith, Religion, Worſhip and Service of God, which my ancient Church from the beginning have embraced; the Faith, Religion, Worſhip and Service of God, which my ancient Servants, *Abraham*, *Iſaac* and *Jacob* have done and tread in their Steps. Secondly Thou muſt plant thy Tents where the Shepherd have done, the Patriarchs, Prophets and Apoſtles of Chriſt, and their doctrine taught before. This is the ſum and ſubſtance of Chriſt's Anſwer to his Church.

Firſt

First, Observe here how Christ describes his true Church and Spouse, giving her a most kind and loving Name, expressing his kind and singular Love unto her, *O thou fairest among Women.*

Quest. But this may seem strange; for the Church confesseth before, that she was black and Sun-burnt, deformed, *&c.* How then can Christ call her, *Fairest among Women?*

Answ. The Church and every true Believer, are black and deformed in themselves, vile and deformed by Nature, and they can see no beauty in themselves, but are blemished; yea, and stain'd with Sins Original and Actual. But as they are sanctified by his Spirit, washed with his Blood, and cloathed in his Righteousness, they are Fair and Beautiful in the sight of God, because *Christ hath washed them from all their sins in his Blood*; and covered them with the pure Robes of his own Righteousness.

Here mark the endless love of Christ Jesus to his poor Church and People, that esteemeth so highly of them, as if they had no spot of sin and uncleanness, though they in themselves be black, deformed, and polluted; yet all those who truly repent, embrace Jesus Christ and believe in him, that are washed from their sins, Sanctified by his Spirit, and obey his Will, all these are Fair: yea, most Beautiful in his Eyes. This is confessed by wicked *Balaam*, when he saw no policy nor device could take any place against the Church of God. Hereunto come the titles and commendations given to the

the Church ſo often in this moſt excellent Book of the *Canticles*: *She is the Roſe of the Field, the Lilly of the Valley, the faireſt among Women, an Orchard of Pomegranates, a Well of Springing Waters; the Spouſe and Siſter of Chriſt, the Beauty of the Earth, the Glory of the World, a Lilly among Thorns, &c.* Theſe and the like Titles ſerve to confirm the everlaſting truth of this Doctrine unto us, how dear and precious the Church is in Chriſt's ſight, that of all Societies and Aſſemblies of men in the World, none are more excellent and worthy, more amiable and lovely, none more beautiful and precious, than the *Church of God, the Spouſe of Chriſt.*

And the Reaſon of the Doctrine is apparent, Man was firſt caſt out of Paradiſe for ſin, neither is there any thing that doth hinder his return, but only ſin; for it is ſin that ſeperates and hinders all good things from us. For ſo long as ſin remains, it's a weighty burden to preſs down a ſinner into Hell, and the wages of it is Eternal Death. Therefore if ſin be pardoned, as it is to all the elect, what ſhould hinder their happineſs? God hath againſt them no diſpleaſure, the Obedience of Jeſus Chriſt being imputed unto them, Heaven cannot be denied them, but they muſt needs be ſaved.

Secondly, Chriſt Jeſus doth eſteem highly of his Church, and the Church is moſt excellent in her ſelf, becauſe in it alone Salvation is to be found, and no where elſe. When the Lord brought the great and general deluge over

ver the Face of the whole Earth, what place was there left more excellent than the Ark, in which *Noah* and his Family were ſaved, and the whole World beſides Periſhed? What was the Ark but a type and figure of Chriſt's Church, wherein Salvation is to be found, and out of which is no Salvation to be looked for: Seeing therefore, that Remiſſion of Sins is proper only to Chriſt's Church, and that therein is Salvation and Eternal Life to be found, we may ſafely conclude, that the Eſtate of Chriſt's Church, and every Member thereof, is moſt Excellent and Bleſſed.

Uſe 1. The Uſe of this Doctrine is Excellent, as the Nature of the Church is.

Firſt then, ſeeing that Chriſt will paſs by the ſins of his Children, and judge them *Fair* without any ſpot or blemiſh of Sin, if they truly Repenr, and embrace him and his Righteouſneſs by Faith: Here is matter of endleſs comfort to every poor Child of God.

Doſt thou Repent of thy Sins, and art truly humbled for them? Doſt thou embrace Chriſt Jeſus for the Pardon of them? Hath God Sanctified thy Heart by his Spirit, ſo that thou hateſt every wicked way, and deſireſt and endeavoureſt to obey God's Will in all his Commandments? Then comfort thy ſelf, and cheer up thy Soul, Chriſt Jeſus will cover all thy Sins; they ſhall never be laid to thy charge, but he will cloath thee with his own Righteouſneſs, whereby thou ſhalt appear Fair and beauti-

beautiful in his sight. Indeed many a poor Child of God looking upon their own Infirmities, and manifold corruptions, see themselves to be black indeed, deformed and stained with sin; it grieveth them that they hang down their heads and go drooping all their days, Striving and Struggling with their rebellious Hearts, and vile corruptions, thinking that Christ Jesus cares not for them, cannot love them being so defil'd with sin.

But be not discouraged; for if thou repent of them, believe in Christ, hate thy sins, and prayest often to God, to give thee power to withstand them, using all Godly means so to do, Christ Jesus will cover, and pass by them all, as he dealt with *David*, *Peter*, &c. Oh then! what care ought all men daily to take to be the Members of this Society, that they may have a part in all these excellent Prerogatives; And then though the World esteem them not, but count them miserable, grinning, and nodding at them with their Head, and every way contumeliously reproaching them, yet are they most dear and precious in the sight of Christ, who hath redeemed them with the Ransom of his own Blood.

Use 2. Let us learn by Christ's Example here, that if we see any good thing in a Child of God, to commend it, and embrace it: And if we see any blemish, or infirmity, that we wink at it, and cover the same with the cloak of Love; and not as the manner of

of Wicked and ungodly men is, who, though they ſee many good Gifts, and Graces in God's Children, as Obedience, Faith, Patience, and Love, paſs by all that; and if they eſpy but one blemiſh and weakneſs, they blaze it abroad with open mouth; blaſt their Reputaion, calling them *Puritans*, *Hypocrites*, and the like, reviling them in a moſt odious manner like the Horſe Fly, paſs by many Flowers and ſweet Herbs, and lights upon ſome noiſom Weed: Theſe are not like to Chriſt, but to the Devil.

Thus much of the exceeding Love and Kindneſs of Chriſt Jeſus to his Church, in that he calls her by this Kind appellation, *The Faireſt among Women.*

Secondly, His gentle Reproof of her, *If thou know not* (quoth he) This ſeemeth ſtrange thou ſhouldſt be ignorant where I feed my Sheep, where my Truth and Goſpel is purely preached, and ſoundly profeſſed, but if thou know not, I will direct, and ſhew thee how to find it out.

Hence we are taught, that the Church of God and true Believers, may ſometimes be ſo blind, and left to themſelves, that they are at a ſtand, and hardly know which is the true Religion, *Where Chriſt doth feed his Flock*, where the Word is faithfully preached, and profeſſed; for we are all ready to err by Nature. How apt are we in matters that concern our Souls, to be miſta-

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ken through our careleſneſs in not ſearching of the Truth, and trying of the Spirits: And alſo by the ſubtil policy of the Devil who ape's the Almighty in many things, as that it is hard to diſcern his ſlights and falſhoods; Wicked men, falſe Teachers and lying Prophets, ſet ſuch a face and ſhew on their Errors, and bear them out with ſuch a countenance and Authority; and the truth is ſo neglected, plain and ſimple men trodden under foot, that it is hard for a man, yea, the true Church of God ſometimes to diſcern where Chriſt feedeth his Flock.

When *Elijah* was left alone, and *Baal* had five Hundred and Fifty Prophets, who could almoſt then diſcern the true Worſhip of God from Idolatry, when all was corrupted? So when *Micaiah* told the Truth, and *Ahab* had four Hundred falſe Prophets, it was hard to diſcern the Truth of God, from the lying of Satan.

In Chriſt's time, how did the Scribes and Phariſees confound Religion, dim and dazle the Truth? for the which, our Saviour himſelf did often reprove them? And in our times how do many labour to obſcure Religion? how boldly and impudently do they defend their own Traditions and Conſtitutions, *Mat.* 15. 9.

How ſhould this ſtir up every Chriſtian Man and Woman, to ſtudy the Scriptures, that ſo knowing the Truth, and believing the Doctrine of God, we may be able to diſ-

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cern between Light and Darkneſs, Truth and Falſehood, Idolatry, and the Service and Worſhip of God. Secondly, to intreat the Almighty in all Humility, to open our eyes, to diſcern the Truth, to give us *his Holy Spirit to lead us into all Truth*, to give us the Spirit of diſcerning to try the Spirits, and the Doctrines, whether they be of God, or not; for otherwiſe we may be led away; and take Light for Darkneſs, and Darkneſs for Light.

Let us then confeſs our Ignorance and Blindneſs, and bewail it: Let us ſtrive againſt our careleſneſs; Let us prove the Doctrines by the Touchſtone of the Word, if they be according to the Law, and Prophets, elſe abhor them. Let us do as the Men of *Berea* did, *Intreat the Lord to give us the Spirit of diſcerning, that we may try all things, and hold the Truth*: And if ever we had need to pray for the Spirit of Diſcerning, now is the time. We ſee how bold the Devil is how willing to deceive us; and for the Papiſts, they are ſo impudent and ſhameleſs, to thruſt upon us their curſed Idolatry; and tell us, it is the true Worſhip of God; their abominable Maſs their Merits, Purgatory, Prayers for the Dead, Worſhiping of Images, calling upon Saints, unknown Verities, their vile Traditions, and filthy abominations, their Conſtitutions, and vile decrees, as if they were the written Word of God.

Now unleſs we have knowledge and are able by *God's Spirit* to diſcern the *Spirits*: Alaſs, we

we ſhall drink in Poyſon, Idolatry, and Superſtition. O then let us labour to know the Word of God, believe it, obey it, be reformed by it, confeſs our Ignorance, and withall humility pray to God to open our Eyes, to give us the Spirit of Diſcerning: To know and diſcern the true Religion from the falſe; which if we do, certainly the Almighty will reveal his Truth unto us. And thus much ſhall ſerve for our Saviour Chriſt's gentle reproof, concerning his Church.

Chriſts Anſwer to his Church.

The third and laſt point is the direct Anſwer of Chriſt to the requeſt of the Church; ſhe deſireth to know of Chriſt where he fed his Flock, and comforted them in the time of Perſecution, that ſo ſhe might joyn with them, and be defended with them from falſe Worſhip and the Idolatrous Church. Here Chriſt anſwers her to the full: *If thou know not, O thou faireſt among women, get thee forth by the ſteps of the Sheep, and feed thy kids by the Tents of the Shepherds.* His counſel ſtands in two parts: To ſhew where he feeds: Quoth he, Wouldſt thou know where I feed my Sheep, and where I cauſe them to lie, down at Noon, that thou mighteſt feed with them; and be in my Fold, to be defended and protected by me! Then I counſel thee, Firſt, to walk in the *ſteps of the Sheep*, that is, thou muſt walk in the ſteps of the faithful Servants of the Lord, *Abraham*, *Iſaac* and *Jacob*; thou muſt embrace that Faith, Religion, and Worſhip of

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the Lord which they did; that is ment by the *steps of the Sheep*. Secondly, thou must *feed thy kids*, that is, thou must embrace that same Doctrine which the Ancient Shepherds, Fathers, Prophets, and Apostles have taught and dilivered: And if thou thus tread in the steps of the Sheep, as *Peter*, *Paul*, *&c.* And embrace, and obey the Doctrine taught by the Prophets and holy Apostles in the Old and New Testament thou shalt then know where I feed my sheep that thou mayest feed with them, and receive me for the true Shepherd.

A Direction to know which is.
the true Church

From this Answer of Christ, we learn a clear direction to know true Religion, and the true worship of God, from false Religion, and false Worship. If any man desires to know where Christ feeds his Sheep, and God is truly and rightly worshiped where true Religion is, we must then *tread in the steps of the sheep*; that is, we must worship God, as *Abraham*, *Isaac*, and, *Jacob* did, as *Moses* and the Prophets did, tread in their steps, and follow their Godly Examples, Believe, Repent, and walk with God, by faith as *Enoch* did. Such as these are the true sheep of Christ; for of them our Saviour speaketh here, and not of a company of Popes, which greatly boast of their Succession, which we will not deny to be a Succession of Heriticks, as Cardinals, Jesuits, and the like of that Rabble; of whom to think that they belong to this Fold, I know not from whence I should fetch my

Charity.

Charity. Again, we must embrace and believe the Doctrine taught by *Moses* and the Prophets, Christ and his Apostles, who were the true Shepherds, and the faithful Pastors of the Church of God. *To the Law, and the Testimony, if they speak not according to this Word, it is because there is no light in them.* And again, *Thus said the Lord, stand in the ways, and behold and ask for the old way, which is the good way, and walk therein, and you shall find Peace and Rest for your Souls.*

So then, if we desire to know the true Religion, and the true Worship and Service of God, this is the way which I here teach, and deliver from the Lord Jesus Christ, against the Doctrine of *Rome* : *viz.* To enquire of the Faith, true Religion, and manner of Worshiping perform'd by *Abraham*, *Isaac*, and *Jacob*, the Patriarchs and Prophets, Christ and his Apostles ; believe that, embrace that, and rest your Souls on that.

This then may serve to decide a great Question, and a long Controverlie, between us, and the Papists: They affirm, that they are the true Church, and we Hereticks : We believe and hold that we are the true Church of God, and that they are not, but *Babylon*, and the Synagogue of Satan. This then is the main Question, whether they or we are the true Church ? Who should Judge ? Even the Lord Christ Jesus himself in his own Word ; we must rest upon him, and flee unto him, and if the Papists would do so too, they would

never

never have run into a Labyrinth of Controversies, as they have at this very day; For Christ would quickly have put an end to all. For he saith they are the true Church which *tread in the steps of the Sheep, and feed by the tents of the Shepherds.* That is those People that believe the worship of God, as *Abraham*, *Isaac* and *Jacob*, did, and that old Religion, which *they believed* and embraced, is the true Religion: For that was taught by the holy Servants of the Almighty, who were the faithful Shepherds, and Pastors, sent of God unto his Church. Now let us Try, whether the Papists or the Protestants the Church of *Rome*, or the Church of *England* do thus. For the Papists, although they call their Religion the old Religion; yet alas: It is newly devised, the greatest part of it within these four or five hundred years.

They teach such Doctrine as was never known to *Abraham*, *Isaac*, *Jacob*, *Moses*, or the Prophets; it was never known to Christ or his Apostles: They have lost the *steps of the sheep, and the Tents of the shepherds*: And have got a new Religion of their own devising; they walk not in the steps of the Flock, but in the steps of the proud Popes, covetous Cardinals, leacherous Fryars, lascivious Monks: They have devised a thousand things in the Service and Worship of God, against his Word, and against the doctrine of the Prophets and Apostles; meerly for their own gain. Where shall we ever find, that *Abraham*, *Isaac*, *Jacob*, and the Prophets, pray'd unto Angels, and Saints, Wor-

ſhipped Images, prayed for the Dead, looked to be ſaved by their own Works, by vowing of of chaſtity, or by their voluntary Poverty? If they can ſhew me, any foul mouth'd Jeſuit of them all, but any one Example in the whole Book of God or any of Gods Children that have performed them, I will then lay my hand upon my Mouth. In the mean time give me leave, O ye Papiſts, to tell you, that you are none of Chriſts Church, you are none of Chriſts Sheep, for you have left the *ſteps of the Sheep, and the tents of the Shepherd*; The Doctrine taught by the Prophets of God, Chriſt and his Apoſtles; and therefore are no better than the Whore of *Babylon*, the Synagogue of Satan: And as there hath been a ſucceſſion of Popes and Cardinals; ſo they are a ſucceſſion of Hereticks, that ſeduce ignorant people for their own private gain.

But as for the Church of *England*, we believe and firmly embrace that old and true Religion, that is, the ſame Faith which *Abraham*, *Iſaac* and *Jacob* uſed. We hold that Doctrine taught by the Prophets and holy Apoſtles of our Lord and Saviour, without adding or deminiſhing: And if we ſhould dare to deviſe a new kind of Faith, Religion, and Worſhip of God, not uſed nor known to the ancient Prophets, Patriarchs Chriſt and Apoſtles, as the Church of *Rome* doth, it were to leave the *ſteps of the Sheep*; and the *flocks of his companions*, even to ſhake hands with Idolaters.

Well then, let us ever ſtand out againſt the Antichriſt of *Rome*, and as Chriſt ſaith, come ou

out of her, joyn not with her in her false Religion and Idolatrous Service of God, lest we partake of her Plagues: But let us hold fast the true Religion of *God*. *Tread in the steps of the Sheep, fed by the Tents of the Shepherd.* Let us live and die in the true Church of God, and for ever hold fast the true, ancient, and holy Religion, which we have received from the holy Patriarchs, *Abraham*, *Isaac*, *Jacob*, *Moses*, the Prophets, and all the holy Apostles of Jesus Christ, and then we shall be safe and sure, yea, blessed and happy for evermore.

An Exhortation to ſtir Chriſtian People to Prayer.

FIrſt, Prayer is of that force and vertue, that it ties the Ear of God to the Tongue of Man. Oh, it is an acceptable Incenſe before God always, for how hath he always rewarded it, and regarded it! It never returned but with a Bleſſing, if that the Prayer was but ſent out of a pure and upright heart mingled with Faith; for we muſt ask in Faith, and waver not, as St. *James* ſaith. By fervent Prayer the Children of *Iſrael* were delivered from the *Ægyptian* Bondage, as you may read, that when they cryed unto the Lord, he heard them, and delivered them out of their Enemies hands. And therefore I have here made two Godly Prayers, one for the Morning, the other for the Evening; to call and cry unto the Lord for a Bleſſing, and to deſire him to remove his Judgments from us.

A Morning Prayer for a Family,

Lord teach us to pray, that we may call upon thy Name. Prepare our Hearts to ſeek thee; and open thou thy Merciful Ears to hear us.

O Eternal, and Ever-Living Lord God, our Creator and continual Preſerver; by whoſe gracious Providence we are preſerved, and kept unto this preſent. We here the Workmanſhip

of

of thy hand, desire to humble both Soul and Body before thee. And now, Lord, we being here in thy Presence, cannot but acknowledge and confess our own unworthiness to come before thee, to call upon Thee, or to perform the least Duty toward thee. Our Hearts, are all polluted and unclean: And who can make that clean, that is taken out of an unclean thing? The thoughts and imaginations of the same, must needs be evil continually, and we unto every good work Reprobates. Yet, O. Lord, thou hast commanded us to call upon Thee, and hast promised to be present with thy Children to hear their Prayers, and to grant their Requests, which they put up in Faith unto Thee, O Lord, this gives us boldness to come before Thee, and in confidence that thou wilt make good thy Promises unto us at this time, we here offer unto Thee this Morning Sacrifice of Prayer and Thanksgiving, humbly confessing from the bottom of our Hearts our manifold Transgressions and Offences, continually multiplyed against Thee, in thought, word, and deed, unto this present time. We acknowledge, O Lord, our Original corruption, in which we were at first conceived and born, and from which there hath sprung forth the most bitter fruit of Sin, to the great dishonour of thy Name, the wounding of our poor Souls and Consciences, and the evil example of others; For which, O God, we confess that we have justly deserved, thy Wrath and Indignation, both in this Life and in the Life to come.

And therefore, O God, we come not here before Thee in our own worthineſs, but in the worthineſs and mediation of Jeſus Chriſt, beſeeching the, for his ſake, to forgive all our offences, our ſecret ſins, and our ſins of Infirmity, our preſumtuous Sins, againſt Knowledge, againſt Conſcience, againſt Thee, or againſt our Brethren. We pray thee, O God, for Chriſt Jeſus ſake, to forgive the ſame unto us, and perſwade our Souls and Conſciences more and more, that thou art at Peace with us, and that all our ſins are done away in the blood of thy Son. And grant, O God, by the aſſiſtance and direction of thy Spirit, that with more freedom of mind, and liberty of will, we may ſerve Thee in Righteouſneſs and true Holineſs unto the end of our days. And, Good Lord, begin not only Repentance and true Converſion in us, but of thy great Mercy perfect the ſame: O lead us forward more and more towards perfection; increaſe in us the ſaving knowledge of Thee, and of thy Son Chriſt, Faith in thy promiſes, repentance from dead Works, fear of thy holy Name, hatred of all our ſins, and love unto thy truth. Frame our weak hearts (good Lord) more and more to the Obedience of thy Holy Will, and teach us in all things to reſign our Will unto thy Holy Will, and in time of affliction, as in time of Proſperity to depend upon Thee, that we look not too much upon our own weakneſs, but may ſtay our ſelves by thy Power and Promiſes.

And (good Lord) comfort our ſorrowful hearts and

and dejected Souls, that find daily ſuch cauſes of Humiliation in our ſelves, doing daily thoſe things which we ſhould not, and leaving undone thoſe things thou commandeſt. O let us be truly humbled for the ſame, and for thy Mercies ſake give us better Affection unto Goodneſs, and Power, and Ability, to do that good thou commandeſt and requireſt at our hands, that ſeeking in all good things to honour Thee, and to extol thy Name while we live here, we may at laſt behold thy face in Glory.

And now Lord, together with our Prayers, we Praiſe thy great Name, for thy manifold Favours and Bleſſings, which from time to time thou haſt beſtowed upon us for this Life, and eſpecially for a better. We thank thee for that it hath pleaſed thee; to Elect and chuſe us to Salvation before the World was; for calling us by thy word in time, for juſtifying us by thy Son Chriſt, and for giving us a certain expectation of a better life when this is ended. As alſo for the happy means of our Salvation. Oh! it is thy great goodneſs, O Lord, that thou haſt not deprived us of them all; having from time to time walked ſo unworthy of thy Love. O lay not to our charge our Ingratitude that we have not brought forth more fruit in our lives; but grant us we pray thee, that for the time to come, we may make more ſteps to thy Kingdom. And we magnifie thy Name, O Lord, for all the temporal Bleſſings which thou haſt in Mercy beſtowed upon us, our Health, Peace, Food, Rayment, and for the comfort of this Life. O Lord, give

us a right uſe of them, that we may not abuſe them unto licentiouſneſs, but ſtir us up daily to devote our ſelves unto thee and thy ſervice. We acknowledge thy goodneſs towards us the Night paſt, freeing us from many dangers both of Soul and Body, and giving us ſweet and comfortable reſt; we beſeech thee to be with us this day, and all the days of our lives, and teach us to walk as Children of the light, that thy Name may be glorified by us, and we may be good examples to others and may enjoy the peace of a good Conſcience, ſo that at the laſt we may come to reign with thee in Glory.

Bleſs the Churches and Kingdoms of great Brittain wherein we live, with the continuance of our Peace and true Religion, Bleſs the Queen and all in Authority, and Miniſters of the word and all our afflicted Brethren, in Body, or Mind, or both: Let it pleaſe thee, O Lord, to ſtay them and ſupport them in time of their diſtreſs, and give unto them a happy iſſue out of the ſame. And fit us for afflictions whenſoever it ſhall pleaſe thee to bring them upon us; and keep us, Lord, in thoſe days by thy mighty power. And thou that knows our wants better than we our ſelves, we pray thee take notice of them and miniſter unto us a gracious ſupply in thy own due time, even for Jeſus Chriſts ſake; in whoſe name we conclude theſe our weake and imperfect Prayers, in that perfect form of Prayer which he himſelf hath taught us, ſaying, *Our Father which art in Heaven*, &c.

Evening

Evening Prayer for a Family.

O Lord prepare our Hearts for Prayer.

O *Eternal God, our moſt Loving and Merciful Father, it is thy Commandment that we ſhould call upon thy Name, and it is thy Gracious and merciful Promiſe, that where two, or three are gathered together in thy Name, there thou wilt be preſent among them. We thy poor and unworthy Servants Duſt and Aſhes, yet the Workmanſhip of thy Hands are come before thee, to offer an Evening Sacrifice of Prayer and Thankſgiving. And now O Lord, we acknowledge and confeſs, that we are grievous Sinners, conceived in Sin, and born in Iniquity, and have brought forth moſt vile Fruits in our Lives, to the great diſhonour of thy Name, and the evil example of our Brethren, for which we deſerve thy Wrath and Indignation to be poured upon us, both in this Life, and that which is to come, ſo that no Creature in Heaven or Earth is able to reconcile us again to thy Majeſty, but only thy Son Jeſus Chriſt. We intreat thee therefore, O Lord, to be Merciful unto us, and as we acknowledge our Sins unto thee, ſo be thou Faithful & Juſt to forgive us our Sins; for we acknowledge, O Lord, that againſt thee have we ſinned, and done Evil in thy ſight. Thou haſt been a guide unto all our ways, who alone art the ſearcher of the Heart and the tryer of the Reins.*

To thee therefore do we come to crave the Pardon of our Sins, both for the guilt and Puniſh-

ment of the ſame, that they may not draw down upon us deſerved Judgments. And we intreat thee likewiſe, as to pardon our Sins that are paſt in our Lives, ſo to arm and ſtrengthen us againſt Sin for the time to come. O we have woful experience in our ſelves of the weakneſs of our Nature, how ready we are to fall from thee, and cannot keep ſo conſtant a watch over our ways nor over our Hearts, but ſtill are ready to ſtart aſide. O Lord, direct us aright in the Paths of thy Commandments, let thy good Spirit lead us forth into all Truth, and theſe Hearts of ours that are by Nature ſo Sinfull, and Wicked, we pray thee alter and change, and bring into ſubjection, and faithful Obedience unto Chriſt; let us find daily more and more the Power and Spirit of Chriſt, mortifying Sin in us, and raiſing us daily unto newneſs of Life.

Guide us, O Lord, that we may give our ſelves, our Souls, and our Bodies, to be Lively, Holy, and acceptable Sacrifices unto thee. Let thy Love ſhewed unto us, conſtrain us to love thee again. Thou, O Lord God, haſt made us, and not we our ſelves, thou haſt made us, after thine own Image; Thou didſt preſerve us in our Mothers Womb, and daily nouriſhes us, and provides for us, and gives us many Bleſſings, which others want and ſtand in need of. O Lord, let us make a right uſe of all thy Mercies.

We can never ſufficiently admire thy Goodneſs, having from time to time walked ſo unworthy of thy Love. Forgive us, O Lord, our unthankfulneſs, and let us now walk as Children of the Light

Light. It is too much that we have ſpent the time that is paſt, according to the Luſt of the Fleſh: Give us Grace that we may ſpend that ſhort time that yet remaineth, according to thy Will. Set before our Eyes the ſhortneſs of our Lives, that we may be fully prepared for the ſecond coming of our Saviour to Judgment. And now in the time of our Proſperity, Lord teach us to think of the time of Adverſity; and in time of Health, let us remember the time of Sickneſs, and the Hour of Death, which ſhall come upon all Fleſh.

O let us be mindful of our latter end, let us number our Days aright, that we may apply our Hearts unto Wiſdom, and always mind that reckoning and account which one day we muſt give unto thee. Make us while we live here to be humbly minded towards our Brethren, that we be lowly in our own Eyes, that we get contented Hearts, Pure Affections, Chaſt Minds, and wiſe Behaviour, and all other gifts of thy Spirit, that may adorn us in thy ſight, and may add unto the credit of thy truth we profeſs.

And Lord, we pray thee accept of our Thankſgiving unto thy Majeſty, for all thy Mercies and Bleſſings from time to time beſtowed upon us. We Praiſe thee for our Election, Vocation, Juſtification, Sanctification, continual preſervation, and the aſſurance thou haſt given us of a better Life, when this is ended; as alſo for all Temporal Bleſſings, Health, Wealth, Peace and Proſperity, for thy Goodneſs extended towards us this day paſt, that thou haſt gone in and out before us, and freed us from many dangers of Soul and Body, and

brought

us with Peace and comfort unto the beginning of this Night. Lord watch over us by thy Spirit and Presence; give us a Holy and Sanctified use of our rest and sleep, and fit us for the Duties of the next day; especially, O Lord, fit us for that day; which shall never give place to night. And grant us all good things that thou in thy Wisdom knowest more expedient to give, than we to ask, even for Jesus Christ's sake: To whom with thee, O Father, together with thy Blessed Spirit, we acknowledge to be due, and desire to give all Honour, Praise, and Glory, both now and for ever, Amen. Our Father, *&c.*

28 OC 62

A

POEM

ON THE

Great Assize:

Or, Day of

JUDGMENT.

CHrist Jesus cries, ye Dead Arise,
and unto Judgment come:
No sooner said, but it's obey'd,
all must receive their Doom.

His Winged Hosts fly through all coasts,
together gathering:
Both Good and Bad, both Quick and Dead,
and all to Judgment bring.

Thus

Thus every one before the Throne
of Chriſt our Judge is brought:
Both Righteous and Impious,
that Good or Ill had wrought.

At Chriſt's Command the Sheep do ſtand,
his Bleſſed Martyrs who
For his dear Name did ſuffer Shame,
and Miſery, and Woe.

Like Champions ſtood and with their Blood
their Teſtimony Seal'd:
Whoſe Innocence without offence
to Chriſt their Judge appeal'd.

The next to whom there finds a Room,
all Chriſt's afflicted ones:
Who by the Rod were turn'd to God,
not Murmuring midſt their Groans.

The next were ſuch as Loved much,
that had not ſo great a Tryal:
Yet ready were the Croſs to bare,
and had learn'd Self-Denial.

Chriſt's Flock of Lambs there alſo ſtands,
whoſe Faith was weak yet true:
All ſound Believers, Goſpel receivers,
whoſe Grace was ſmall but grew.

And

And alſo among an Infant throng
of Babes for whom Chriſt Died:
Who for his own, by ways unknown,
to men he Sanctified.

All theſe do ſtand at Chriſt's Right-Hand
with Pleaſure and Delight:
Cloathed in Bright, a Glorious Sight,
and Shines Days without Night.

Theſe Bleſſed Ones they ſit on Thrones,
Judging the World with me:
Come and poſſeſs your Happineſs,
and bought Felicity.

Henceforth no Fears, no Care nor Tears,
no Sin ſhall you annoy:
Nor any thing that Grief doth bring,
Eternal Reſt enjoy.

You bore the Croſs, and ſuffered loſs,
of all for my Name ſake:
Receive the Crown that's now your own,
come and a Kingdom take.

Of times neglected, and means rejected,
of God's long ſuffering:
And Patience, to Penitence,
that ſought hard Hearts to bring.

Why Chaſtening and evil things,
why Judgments ſo ſevere:
Prevailed not with them a Jot,
nor wrought an Awful Fear.

Why when he ſtood offering his Blood,
to waſh them from their Sin:
They would Embrace no Saving Grace,
but Lived and Died therein.

Apoſtates and Runaways,
ſuch as have Chriſt forſaken:
Of whom the Devil, with his more evil,
hath freſh Poſſeſſion taken.

Come here and ſtand you numerous Band
that no Profeſſion made
Of Godlineſs, nor to Redreſs,
their ways at all eſſay'd.

Blaſphemers leud, and Drunkards ſhreud,
Scoffers at Purity:
That hateth God, Contemn'd his Rod,
and Lived in Security.

Saint Perſecutors, Sabbath Polluters,
Preſumptuous men and Proud,
Who never lov'd thoſe that Reprov'd,
all ſtand among this Croud.

The Wicked are brought to the Bar,
like guilty Malefactors:
That oftentimes of Bloody Crimes
and Treasons have been Actors.

Here Christ demands at all their hands
a Strict but Strait Account:
Of all things done under the Sun,
to Number great they'd mount.

There's no Excuses for their Abuses,
since their own Consciences
More Proof gives in of each Man's Sin,
than Thousand Witnesses.

All filthy Acts, and secret Facts,
how ever closely done,
And long Conceal'd are there Reveal'd,
before the Noon-bright Sun.

Not only Facts, and grosser Acts,
but every Word and Thought:
Erroneous Notion, and Lustful Motion
are into Judgment brought.

No Sin so small and Trivial,
but hither it must come:
Ne'er so long past but now at last,
it must receive a Doom.

For Grace refuſed, and Light abuſed,
ſo wilfully they've ſhown:
Of Tallents lent by them miſpent,
and on their Luſt beſtown.

Oppreſſors Whoremongers,
Coveteous with their Knavery:
And thoſe that take by Fraud or Stealth,
and carry it off with Bravery.

Falſe Witneſſes and Forſwearers,
Murderers and Men of Blood:
Witches, Inchanters, and Ale-houſe Hanters,
beyond Account there ſtood.

Sins of all ſort to the Bar is brought,
and did receive their Doom:
Go Curſed, go, to place of Woe,
Poſſeſs that diſmal Room.

Ye Sinful Wights, and Curſed Sprights,
that Work Iniquity:
Depart together from me forever,
to endleſs Miſery.

Your Portion take in the Sad Lake,
where Fire and Brimſtone Flameth:
Suffer the Smart which your Deſart,
as its due Wages Claimeth.

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